

MICROFILMED — 1985

A
PLEASANT
History : Declaring the
whole Art of Physiognomy, Or-
derly vterring all the special parts
of Man, from the Head to
the Foot.

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An Admonition vnto *the Gentle Reader.*



HE same consider and note for a generall Rule, that the Significations and Iudgements after vttered, in many places of this Booke, doe chiefly extend, and are meant rather to happen and come to passe on the brutish sort: which for the lacke of grace, and being not regenerated by Gods holy Spirit, these in such manner, are moued to follow their sensuall will and appetites. For by a naturall frailty, proceeded from our fore-Father *Adam*, euery Creature (after Nature) is drawne and allured vnto the like

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dispositions and passions of the mind. But to be briefe, the Creatures which are regenerated through the holy Ghost, doe not onely endeavour to mortifie their fleshly appetites, but seeke to put away and correct, all other inormities and vices resting in them: although there still continueth a frailtie to sinne, and offences daily committed, .euen of the wise: which for that we be so intised of the flesh, no maruaile is it (saith the Physiognomer) that so many insue, and follow the like steppes of sundry sentences pronouced in this Art, the more is to be lamented: that these so bestiall, should be thus common amongst vs, as we daily see and know.

Thomas Hall

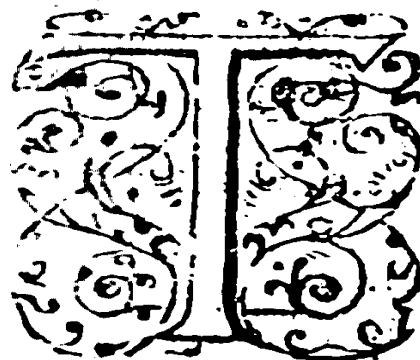
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A large & pleasant discourse
of the whole Art of Physiognomy, or-
derly uttering all the speciall partes of
man, from the head to the foot.

Of Physiognomic in generall.

CAP. I.



THE PHILOSOPHER Aristotle and Con-
sulatour, agree, that to all li-
ving creatures, it is a mat-
ter common, as to suffer &
do of a natural inclination:
which as the same in beasts
is named a violence, even
so in men this is, by a contrarie maner, named an
inclination. For as much (as by way of example)
in the Chollericke, is knowne an inclination to
yre: in the Melancholicke, to soare: in the San-
guine, to myeth: and in the Slegmaticke, to slug-
gishnesse. All which inclinations, are reported to
be the utterers both of the naturall Motions and
conditions in men, which by reason and wisdom be
* i. be

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be well gouerned. Which well appeared by Hypochrates, who by his face was iudged wicked; yet thow Philosophy knowne to be well conditioned. But in beastes for the lacke of reason, are these affections and conditions, as Aristotle uttereth in his booke de secretis secretorum, may not bee gouerned: in that they liue and perseuer after their sense and appetite. By which evidently appeareth, that Physiognomic to be a necessarie and laudable Science, seeing by the same a man may so readily pronounce and foretell the naturall aptnesse vnto the affections, and conditions in Men, by the outward notes of the body: which although a man may thus foretell the naturall motions, and actual conditions: yet of this, it is not accounted so perfect and true a Science: seeing by the same a man may erre, in sundry subjects hauing Grace and wisdom.

But in that men (for the more part) do liue after a sensuall will in themselves, and that none but the wise and goodly (which is by an inward working of the spirit) do liue after reason: for that cause is this Physiognomy accounted and named a Science: which instructeth a man by the outward notes, to foretell the naturall motions, and actual conditions, that consist and dwell in many persons especially in those, which liue after their affection and appetites, rather then gouerning themselves by

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by reason. And of this did the learned (Bias Priæ-nias) report, that there liued and were more of the wicked, than of good persons: in that so manie are ledde and moued after a sensuall will, than procured by reason: which causeth that man (as Aristotle affirmeth) to swarue and fall from a meane in many manners: but the same is approached vnto and purchased, by one manner of way. And two kindes there are of these spots: as certaine, which of the Elementary qualitie conceiued, that utter and signifie the affections of the minde: as dooth the hayzinesse of the Brest, which is a note of yre, thorough the hote heart. And certaine are of propertie, as the declining of the head to the right side in the Walking, which is the note of a Cynode as Aristotle reporteth: and this like is neyther gathered of a hotte, nor cold cause, but of the property.

Yet do the Peripateticks (as writeth Aristotle secundo priorum) utter, that not any one affection to consist and be in man, or any condition of nature, but that a like note is outwardly to be seen on the body: by which not only that passion or condition may be uttered, but the fortune vnto good or euil by the accidentall notes may be iudged: And although the spirit (as vnto vnderstanding) is from the body eleuated, yet (as vnto the other parts and powers) is the spirite comprehended of the bodie.

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Although

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Although the inner affectes of the spirite cannot bee iudged by the outward notes of the body: yet may the accidentes of the spirit and minde, according to those which together alter both spirit and body be iudged, as Aristotle reporteth in *secundo priorum*. Anserius uttereth, that the accidentes not naturall, cause no note but in the spirit: as if any knoweth the Arte of Musicke: hee hath the note in the spirit, and not in bodie formed of the same.

The lookes also of men, although they doe not differ in the essentiall kinde: yet do these differ in the kinde accidentall. So that the accidentall difference of lookes in man, doth onely suffice, for the difference of conditions. But if any shall here object, that sentence is written in the seventh chapter of Saint Johns Gospel: where our Saviour willet none to iudge rashly, after the utter appearance of the face or look, but to pronounce and iudge a righteous iudgement. To this may thus be answered, that the same saying of the Lord was spoken vnto them, which in very deed were wicked persons, of malicious conditions: yet not of the matter and cause do they procure a iudgement, but thorough the accepting of personnes, and in the hate or contempt of men, are they so alienated from the truth of the matter in iudging, which otherwise must be known, and that especially where the person is occupied

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occupied in the celestiall Doctrine. This is also to bee learned and noted, that any person (as aforesaid) to iudge alone by the face, mightie to erre and bee deceived, so that necessarie it is, to gather and marke sundrie other notes of the bodie, and after to pronounce Iudgement, and the same not firmly, but coniecturally: As by this example may well appeare, that if the Physiognomer earnestly beholding and viewing any merrie person by nature, doth see him at that instant time (through some hap) very sadde of countenance, and doth of the same iudge him to be sadde by nature, where he contrarywise is of nature merrie: or otherwise appearing then merrie, shall iudge him of the same to be of nature merrie, where perhaps, by nature he is given to be sadde: must needs (through these like) greatly erre, and bee deceived in iudgement. Here also note, that there are two manner of passions, as the one naturall, and the other accidentall.

The accidentall are those, which consist of the spirit, and for the same, that they consist of the spirit, no alteration in body is caused: as of the Art of Science: and these by notes in the bodye are not indicated. But the naturall, which for that they consist in the body, as aforesaid: for that cause doth some alteration appeare in the bodie: as pre, feare, and such like, of which hereafter (in this worke) shall

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Is it treated. To be briefe, this Physiognomy is a knowledge which leadeth a man to the understanding and knowing both of the naturall motions, and conditions of the spirite: and the good or euill fortune, by the outward notes and lines of the face and bodie. Yea, by the pases many times is the heart bewrayed, and the voyce, as Aristotle reporteth, are notes and utterers of the inner thoughts: all which, under the Physiognomicall Science are contained. Lucius Scylla, and Cefare Dictatoure by the helpe of this Science found out and iudged the wilpe craftes and deceites of their aduersaries many times, that secretly couered their malicious minds, by their faire shewes. The most singular and prudent Plato, in his Physiognomie, uttereth these words: What the man which hath members like to any beast insueth his nature: as he which hath an Aquiline or hauked nose, beeth and exerciseth Aquiline conditions, as magnanimity, cruelnesse and greedy catching. The common sort at this day, without any reason and learning, do pronounce and iudge certaine matters verie strange of men: as when he saith of any fowle look, this person pleaseth me nothing. They also say, God defend and keepe mee from the fellowship of that person marked; as are the bunch backed, and goggle eyed persons. By which evidently appeareth, that the bodily notes of Physiognomating by the

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the naturall conditions of men, do procure & cause a great probablenesse, although no necessitie. To conclude, all the workings and passions of the spirite, appear to be matched and toynd with the bodie, which especially appeareth in the passions of the concupiscible or desirefull spirite: as are yre, meeknesse, feare, pittifulnesse, mercie, & such like: which are not caused, without the locall motion of the heart dilating, and drawing together. Of this the bodies of diuers men, are diuersly disposed, according to the diuers dispositions of spirits, in that mens spirits through diuers members, are diuersly disposed in their passions. To end, the conditions and naturall affections, that consist in the sensitive part: is reported of the Philosopher Aristotle, to be the sense giuer, being common both to men and beasts.

¶ The knowne signes and notes, both of the healthfull and sicke bodies, after the condition of the foure qualities.

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First the signes and notes of a hot quality. The ii. Chapter.

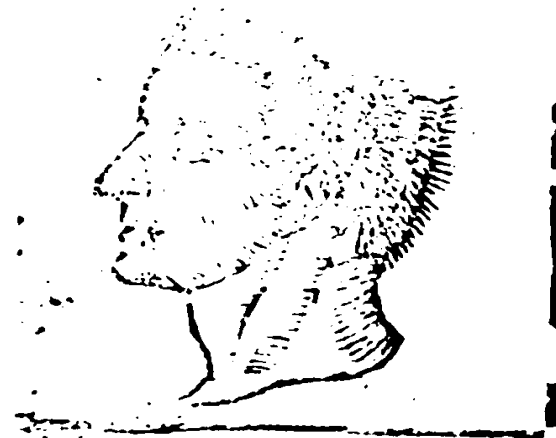


Those bodies naturally hote, doe most speedilie increase and wax fat: as the like in yong children, both well appear. But after yeares, such wax dry, their vaines apparant in the places, and beating fast. Also their breath strong, theyr voyce lowd, mighty and great of strength, lusty & strong to coeate, and much or very often desiring thereto. Such also do feed well, brooke & digest their meats. Further, they haue much haire on their head, and in other places the like, where as naturally the same should grow: & that thicke bristled, specially on the breast. The cause of which proceedeth thorough

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rough the much heat of the heart: as the like may appeare (after the minde of auncient men) both in the Lyon and Cocke.

The signes of those bodies of a cold complexion or quality. The iii. Chapter.



Cold bodies naturally cold, doe increase slowe and come to a fatnesse, their Veynes appeare bigge and apparant, but their Pulses beate slowe. Also their Breath lowe in the hearing, hauing a small voyce, and weake to coeate: so that selborne desiring thereto, of the which such beget few children. They also be great sleepers, and sleeping often: yet eating verie little, weakely digesting and bearing their meate euill. Further, such be white

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white of skinne, with some rednesse mixed : and in the feeling appeare cold, with the haire thin, and slow in the growing, whether the same be blacke or white. Also dull of wit, feareing or trembling of a light cause, and weake to labour.

The signes of these bodies of a moyst quality. The iiii. Chapter.



Those bodies naturally moyst, bee tender and soft of flesh, Corpulent, with their Joyntes and bones hidde, and weake of strength, that they cannot long, or but a while endure to labour, so that the wearinesse of labour is sone espyed & scene in them. Also, such feare and tremble in a maner for every cause, conuincing to sleep much, and delighting

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ting to create often : hauing besides thin haire on the head, and but a little quantity. The eyes often watery and running, yet in wit forwarde and apt to learne.

The signes of those bodies of a drie quality. The v. Chapter.

Those bodies naturally drie, be well discerned, rough in the feeling, & leane in flesh, yet strong and may well endure to labour, feeding well, & their ioynts also in the places very apparant. Besides, such haue much haire on the head, and in the other places : and that rough and curled.

The signes of temperate and healthfull bodies. The vi. Chapter.



Those

Those bodies temperate and healthfull, do faste and drinke sufficiently, according to the congruency of nature, and digest the like. To þ things needfull be saoury to them, and do hunger also in due houres, ioying besides with such as be merrie, and sleeping their full sleepes. Further, thinking themselves both light of bodie, to goe light on the ground, and sweating lightly: yet seldome sneezing, and more mediely ffatte, but coloured and redde in the face, and in the feeling hot. Besides, in them the five senses haue congruent force, according to the agreement of the Age, Bodie, and Houte.

The signes of dislemperate and vnhealthful bodies. The vii. Chapter.



Those bodies dislemperate and vnhealthfull, be in all points vnlke to the bodies temperat and healthfull: so that such do euilly eate, and that very little, and force not to drinke. Also they do euilly digest and broke their meate, and to them things bee vnsaoury, whercof they hunger in due houres, and giue not themselves to bee so lightly chearefull and merrie, nexther reioycing in them which laugh and bee merrie, but rather alwayes sad, and the like continuing. Further, such make their sleepes vnquietly, & suppose themselves heauie, and to go heauily on the ground, and seldome (or in a manner) sweate any thing at al also gape, or sneeze often, and stretch their armes out and abroad. So that such be either pale, or ouerhigh coloured in the face, and in them also are the five senses weake, and such as cannot long endure to labour: yea, they soon forget matters, spitting much and often, and much filth seene commonly in their noses. Also they be (in a manner) thoroughout fat, and their flesh blowne or puffed vp like the spall, and their hands and feete doe sometimes sweate, and their eyes do often runne.

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The signes of a good nature and memory.
The viii. Chapter.



That person is of a singular memory and understanding, and well fashioned in nature, which hath moyst and soft flesh, being a meane betwene roughnesse and lenity, and meane of stature, and hath a ruddie continuance suffused with whitenesse, and a gentle or friendly looke: whose haire on the head is plaine lying, & hath the eyes meanly big, which decline to a roundnesse, and the head meanly big with an equality: the necke well proportioned, & the shoulders declining downwards, or the like rather ready to fall. Being not fleshy about the shankes and knees, and hath a cleere and meane voice, betwene small and great, of a mean laugh.

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laughter, and not in deciding: and hath also the palmes of the hands long, with long fingers, & his countenance framed after a cheerful and mery sort.

The signes of a good vnderstanding and nature,
after Corciliatour. The ix. Chapter.



That man is of a singular Nature and understanding, whose flesh is tender and soft, with a meannesse betwene grossenesse and leanenesse, tending. And that the face be not much fleshy, the Shoulder-pointes somewhat bearing uppe: the Belly and backe not fleshy, the sides decently extended: meane of stature, and gentle of countenance. That his colour also be a meane betwene white and red: being somewhat bright and clear, and the Skinne, thinne. Further, that the haire of

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of the head, be of a meane thicknesse, aboutne in
colour, and betweene plaine and curled, the eies be
thine variable and blacke, & the beard in a meane
manner, sufficiently thin and faire.

The signes of hot and dry bodies.
The x. Chapter.



Those bodies after full growth be thicke, bushy
of haire, and the haire on the head, thicke and
blacke. Also their bodies in the end be found leane,
and in feeling appeare hot: hauing besides a thick-
nesse of skinne, and rough, and strong sinewes;
and haue also both the paines, bones, and ioynts,
much apparant: a low voyce, their pulses beating
very fast, and their mouing the like: yea, they be
bold, stout, and obstinate withall. These hitherto
Rasis.

The

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The men of a temperate nature, and this
borrowed out of Conciliatour.



The stature of such persons, obtaine an equa-
litie betweene the three Diameters: And be-
twene a fatnesse and leannesse, possesse the like a
meane habite: the colour of these is white mired
with red, their skinne appeareth thin and cleare,
their handes and fete in all dispositions, possesse
a meane, their heades are proportionably formed
to the body, yet great vnto the respect of the whole
body; and flatted like to a ball of wax, lightly com-
pressed with both the hands on each side.

Their posthairs figured erect, lineally and be-
ry sayre, the eies in colour like to the Lyons, or be-
twene the black and variable a meane. In which,
after

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(after the minde of the Autho^r) a cleare moyſture conſiſteth. The hayres on the head in the ſozme appearing a meane: for that in euerie body there conſiſteth a meane: the like in theſe which are by the part of the ſpirit, as in the conditions & others a temperate condition is found. And to this diſpoſition, the contrary ſhew forth, and utter they: unlike.

Of the equality of the ſame Nature, and this
Written of Aristotle, vnto king
Alexander.



The Philoſopher Aristotle, learnedly uttereth, that the equaller and more temperate creature to which a meannesse of ſtature agreeth, hath the eyes blacke, and the haire of the head of like colour,

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lowe, with a roundneſſe of the countenance: but the whitenesse of ſkinne in that creature, commixed with a redneſſe: and a ſwartiſh colour temperat conſiſting in that ſubiect, with an integritie of the Bodie, hauing alſo an vprightneſſe of ſtature: yea, a meannesse of the head, formed in the ſmallneſſe and bigneſſe, a perſon alſo vſing the rarity of words, but when neede ſhall require: & a meannesse diſcerned in the ſounding of the voice. When that ſtature declineth to a blackneſſe and yellowneſſe, then is the beſt temperancy conſiſting in the ſame Creature: for this Creation and Habit (Oh Alexander) ſhall wel pleaſe and like thee: and ſuch a perſon retaineth continually about thee. Here (Mighty Alexander) do I interpret, by maner of the condition of ſozme: but thou ſhalt try & proue the ſame, in the certainty and vprightneſſe of vnderſtanding.

The Phisognomie of the nores of a ſapient Philoſopher, and this borrowed of the
Learned Conciliatour.

This ſingular man, affirmeth his ſtature to be vpright, with an equalitie of the Fleſh, the colour of the ſkin white pertaking, with a meane redneſſe: the ſozme of his Heade compounded ſufficient bigge and large: the Eyes conditioned be-
tweens

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betweene a blacke and variable colour, whose looke is discerned like to one merry: the handes formed plaine with a seemely division of the fingers, and modest articulation: the haire on the head



betweene many and fewe, and a meane condition consisting betweene the plaine and crisped, blackish and yelowe in colour, having a meane beard and sayre, and sufficiently thinne: these hitherto Conciliatour.

The signification and iudgement of the abovesaide, vttered by the auncient Rasis.

This worthy physician, openeth the spots of the abovesaid person: that hee sought to bee of an

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an upright Stature, having the flesh of the Bodie throughout equall: the skin white, mixed with a small rednesse. The haire on the head discerned a meane, betweene the plenty and fewe, & betweene



the plaine and crisped, and about in colour. The handes formed seemely and plaine, and the fingers comely distant asunder. The forehead (in respect of the head) formed bigge, the eyes comely conditioned, and a meane betweene blacke and variable: the flesh soft in the feeling, gentle of countenance, and the look discerned as one smiling. These hitherto Rasis.

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The signes of cold and moyst bodies, after
Rasis. The xi. Chapter.



Those bodies be iudged soft in the feeling, and naked of haire, which haue gentle & soft hayres on the head, the veines appearing narrow, and the ioynts hid, hauing besides corpulent bodies, and very fat: and that make their sleepes weakely and vnquietly, and slow of moving, but slower in their pale going. Further, such bodies be either cold and dry, or hot and moist, and haue mixt dispositions, according to the disposition of the simples, of which they be compounded: and as the like to any of them they do approach, or that there be betweens them a meane. These hitherto Rasis.

The

Of Physiognomie.

The diuiding of mankind into two formes or Natures: and a perfect description or distinction of the man from the woman, after Physiognomy, vttered by the singular Conciliatour. The
xii. Chapter.



The wise and skillfull Physiognomers, in their examinations, doe diuide Mankind into two formes, as into the Masculinity and Feminity, according to the property of the spirit: so, man naturally, except his procreation be hindered, is perfecter than the woman, both in condition & action. First, he is of a lively mind and corage, & vnto a brunt or attempt, very vehement: yet slowly moued to pre, slowly pleased, aduised in businesses, in due and fit times

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times studious, abroad liberall, slow, iust, trusty, vnconstant or wandering from place to place, and true of his word. Of which, Auicen (writing of the conditions of persons) reporteth, that man is the subtiler, and that Women are more pittifull and gentle than men; more conuertible, lighter, perswaded, sooner seduced, enuiouser, fearefuller, vnshametaster, more foolish, Lysars, more fraudulent, more giuen to fraud, more esteeming trifles slower, tenderer, weaker, and more prone or sooner draine into familiarity, and into compaignie with another.

The like uttereth the Philosopher, in lib. 9. de hystoria Animalium, cap. primo: that man in nature is perfectest, and for the same cause, the proportions of al the members and parts are smaller and stronger compact, in so much that the woman is more pittiful and mercifuller, yea readier to shed teares and wepe, than the man: yet enuious, full of complaints, euiler speaking, backbiting and flandering. Besides, more sorrowfull, carefull, and dispayning, than the man: yea, more impudent. A greater lye, lighter deceived, apter to call to memory: or remember matters. Vnto these, watchfuller, sluggisher, lesser stirring abroad, and lesser desiring meate. But the man, as aboue hit, red, liuelier, more stirring, and stronger. Auerrois primo phisico. commen. 81. uttereth, that the woman

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man is vnperfecter than the man: and the feminitie hapneth to man by accident (another Texte openeth) of the depriuing. And the Learned Ioannicius in pilagogy reporteth, that the man differeth from the Woman, in the same, that he is hotter and drier than the Woman, and shee contrary wise colder and moyster than he. And the singular Aristotle uttereth, in primo de Animalib. that the Worthiest, Noblest, and with vs more common and knowne, yea and the more stable & safe creature, is man. And in the xi. de animalib. Aristotle reporteth, that man among all other Creatures, is accounted the worthier: and of the birill kind, the Males are stronger and stouter than the females, except in the Beare and Libard, as 8. de Animalibus.

In all the kinds of Beasts, the females haue a more dead minde, and are lesse patient, and may sooner be conuerted, and are sooner angred and sooner appeased, and are of a lesser heate: they are besides rash and hastie, and inueticundious, & haue a small head, the face and necke slender, the breast and shoulder points narrower, the ribbes lesser, but the haunches bigge, and buttockes the like: the legges also are slender, the handes and feete slender and thinne. The females in al the kindes of Beasts (as afoze reported) are founde far more fearfuller, and deuiler or stowarder conditioned than

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than the Tales. These hitherto, Alman for se-
cundus.

The Woman for the most part is light of be-
leeve, and vngenerous or frowarde in conditions.
The light beleeve, signifieth the malice of under-
standing: but the temperate is more congruent, as
reporteth Hypocrates, in lib. secretorum. But if
the man possesseth the Womans properties whose
note appeareth, that he is vnfaithfull, an ill repo-
ter, and a lyar: and so much the rather, when he
draweth nere to the Woman, by the counterfay-
ting, the often shifing, and decking of parts. The
like may be said of the Womans qualities, when
she often exerciseth and followeth her man, in the
apparrelling and decking of her bodie like to him:
as did that manly woman Farcassa, of whom shall
fully be vttered in the proper place. The Philoso-
pher Aristotle reporteth, that the person which
leaneth with the body to the right side in the going,
to be effeminate, in that he is of a moyest qualitie,
and soft of skinne. The like of these Cocles no-
ted, to haue a soft skinne, a cleare and faire throat,
effeminate legges, and for the most part were slen-
der, but the haunches were bigge and soft, the face
white and pimpled, the voice small, low, & hoarse,
like to the common Harlot, haunting verie often
mans company: and these haue many other notes,
which for that they are more at large vttered, in
other

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other places of his Booke, he hath here wittingly
omit them. There was in his time, a certaine po-
ble person imprisoned, being one of these. And an-
other effeminate person, he saw in the City of Lu-
ca, being of sixty yeares, which hanged or leaned
to the left side as he went, and had a red colour in
the face, so faire a throte as the cleare Woman,



the face pimpled, the hayres of the head trussed and
finely trimmed, the voyce small & soft: to be briefe,
he was a verie effeminate person, and Cynd. The
man (to come vnto the matter) by the part of the
composition of habitude, ought to be as Conci-
liatour vttereth: that is, the perfect man (if the lasci-
vius nature disturbeth not the order) hath a big
head, the face in breadth and length, equally stret-
ched

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shed out, according to proportion: the necke bigger, lively, and sinewed, the Breast strong and large, the Shoulder points and Ribs bigger to the backe, and above strongly coupled and joined together: the backe throughout sinewed, and strong joined, the belly but meanly fleshy, the Hips and buttockes, lesser and smaller than the Woman: to conclude, in all partes much bigger and stronger than the Woman, unless any accident may contrary the abovesaid, as is in the kind of Rapine or greedie catching Birds, a temperate nature found. The Woman ought to haue a contrarie composition, as a small head, a long face, a small necke, a large throat, and somewhat eminent, the breast narrow, the shoulder points flat lying, the flanks and ribs slender, the backe like: but the Hipses and Buttockes bigger than the mans: the legges in a manner of one bignesse throughout, the feet small, the heeles flat, short armes, the hands and fingers small, the lippes thinne, and the chin round, with a certaine pit or denting in, whether the same bee of length or breadth, the flesh soft in feeling, and long comely haire on the head, yet little and small haire on the Breast, Belly, Hands, and Feet, through her cold complexion: and shee also is weaker of strength and courage, and lesse bold through her narrow Breast which she hath, yet coupled she is to man, to yeld (by their consentes) a naturall tribute

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tribute to the world. The gelded persons become not onely weak of body, but in mind and courage little differ from the Woman, as the Philosopher Aristotle reporteth. This worthy lesson also the Philosopher uttereth, that he wisheth to flye and eschew that Mans company when shee is of composition manly: for there is a sure token in hir, both of Luxury and Wickednesse: but contrarie, iudge the courage of such men, which in composition be effeminate.

The iudgement of the colours of the whole body. The xii.
Chapter.



The colour is manie wayes chaunged, according to the commixion of the Humours: and according to the Dominion of them Intensely, and

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and remissiuely, by which also a man must Physiognomate.

For the iudging of colours, except the proper effect be adioyned to his cause: error to the iudger, must in many happen. So that their Natures and qualities cannot easily be iudged, except a man diligently consider the proper Country in which each be borne: for that we see in many places, & chiefly in Italy, many Nations dwelling together, like as the Jew, Turke, Schauone, Greeke, and high Almayne, and many others. Whose mixte Natures must be considered, if a man will rightly physiognomate, and iudge vpon any of these aboue-named, or of any other Nation besides. Seeing those people dwelling farre North, bee strong of body, comely of colour, softe of flesh, bigge bellied, yet simple, yrefull, of small Learning, meane of counsell, vnstable, lyers, deceiuers, and boasters. And on such wise, temper your iudgement, according to the nature of the place and Country, where such are borne: which in another Chapter happily I will further write of.

But to returne vnto the matter, vnderstande, that the white, wanne, and yellowish colour, is a note of the diminished decoction: if this diminution therefore hapneth, the goodnesse of nature shall like be diminished. For which cause, fie and eschew the company of a wanne and yellow colour
red

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red man, for that he is giuen to vices, and lurrerie: but this Lurary dooth the Philosopher heere meane to be the immoderate appetite of the thankfull matter, in causing euill works, vnto others hurt and losse, and not of the co-eating alone, in that coldnesse is a contrary vnto the lust, seeing the lust is caused of hotnesse and moistnesse. For, the wan and yellow colour, doeth heere rather argue coldnes. Further, the wan colour, is the way and beginning of the mortifying of naturall heat, and extinction of the same: by which reason appeareth, that the wan colour doth no otherwise differ from the blacke, but as to the remission of the mortifying. And by this wan colour, is to be vnderstode the Leadie colour. The Learned Auicen writeth, that the whitenesse of colour, is a note of the depriuing of blood, or the scarcety of it with a coldnesse, for if this colour should proceed of a hotnesse, and that with the Chollericke humour, then should it tend vnto a cytrinesse. Further, Auicen writeth, that the ruddie colour, doth signifie the plenty of blood: the red, and somewhat redde colour, doth declare the hotnesse of quality: yet more doth the somewhat red colour, declare the red Choller: and the redde colour, the Sanguine Choller. Here further is to be noted, that the colour somewhat red, doth signifie the depriuing of blood: although there appeareth not the red Choller, as the like hapneth

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happeth in the helthfull bodies. But a very swart colour, as betwene the blacke and yellow appearing, doth rather signifie coldnes, through which, the blood then is diminished and congealed, and that litle so congealed, is through the same turned into a blacknesse, which changeth the colour of the skin. And this we name a wan or yellowe colour, according to the intensiue and remissiue dominion.

The hony colour, signifieth a coldnes and drynesse, forasmuch as the colour is the same which ensueth a pure blacke choller. So that the whitenesse of colour, followeth the condition of flegme, and quality of the moisture, but the greannesse of colour, doth rather argu the blood congealed, which then tendeth to a blacknesse, so that the same commixed to the flegme, is made Greene: yet doth the whitish gray colour, rather signifie a flegmatick coldnesse, mixed with a little red choller. And after the opinion of many Physicians, the colour is for the more part chaunged, through the Liuer, into a reddishnesse and whitenesse: and thorough the Spleen, into a swartnesse. Further Auicen writeth, that the swart yellowe colour, doeth argue the redde Choller: but the Dark Browne colour, doth signifie the black choller. And the like in (a man to this), affirmeth Auerrois, which writeth that in an equall Climate, the swart yellowe colour, doth

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doth declare that the redde Choller, to gouerne the chollericke: but the darke browne colour, doth signifie in the same climat, the dominion of the black choller. Auicen also writeth, that the body becommeth red, through the dominion of blood, & white in colour (as the Quorie) of the flegmatick humors. Besides these, the complexion hauing a mixt colour, both of the white and red, is after the estimation, a meane tempered.

Rasis also reporteth, that the qualitie of the body thorough the colour and habitude of the same: of the feeling and Operations, and of the matters yssuing from the body, is so knowne. For the White and Swartish colour, and of a Whitenesse and Graynesse mixed: and the wanne and Leadie colour, do intimate a colde Complexion. But the red, reddish, the high red, and bleake red, all these Demonstrate a hotnesse of Complexion: and if a clearenesse and thinnesse bee conioyned to the colour, the clearenesse and thinnesse of Humours, are then declared. But if a trouble and grossenesse be mixed to it, the grossenesse of Humours is then signified. The White colour besides, to which a rednesse, with the thinnesse and clearenesse is admixed, dooth demonstrate an equality of the Complexion. What if a rednesse shall abound, and the clearenesse shall be lesser, the dominion of blood is there signified. But if the

D

rednesse

A pleasant discourse

rednesse shall so much be diminished, that it approacheth to the colour of Snowe, it dooth innate the paucitie of blood. Which if the same shall yet be more diminished, in such manner, that of the same appeareth in a manner nothing at all, the darke wanne colour proceedeth: which portendeth the paucitie both of choller and blood, and the Dominion of Flegme in the body. But if this colour approacheth to a Whitenesse, to which a Greennesse is admired, then ensueth the same, which of the Physicians is named a Leadie colour: which declareth a diminution of the blood and red choller, and indicateth the dominion of the black choller and flegme. The swartish colour, if the same shall approach to a rednesse, or that to it this admired, doth demonstrate a grosse blood to beare sway, according to the quantitie, which is it is approached, or if a rednesse to it be admired. And the colour perfectly swartish, which is approached to a Greennesse, doth declare the dominion of the black Choller. But bodies coloured with a redde Colour, which is found to draw nearer to a Whitenesse, are of a colde Complexion. If the colour, shall appeare nearer to a Greennesse or Graynesse, shall be of a hot complexion. But the other, are Cytrine bodies, which to a whitenesse pertake a nere subtilnesse: which colour in the healthfull, or in whom the multitude of blood consisteth, and

not

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not for the dominion of choller. So that these bodies are not Cytrine, but accidentally, or by accident. Yet the other bodies perfectly Cytrine, are somewhat cleare, which like perseuer at any time. And these are chollericke bodies. There are besides of these certaine, which with a cytrinesse, approach to a greennesse and swartish colour, pertaking a smal sayzenesse, in which either choller beareth sway, whose complexion is proued & knowne to be worse than all others. The Liuer and milke, hauing the like quality and condition, are for the most part diseased: and the health of these bodies, is not firme, nor permanent or continuing. But the bodies hauing a darke colour, which are nearer to a Cytrinesse, are of a hot Complexion, and neare to the red choller. And those which haue a greennesse admired, are lesse hot, and pertayne to the blacke choller.

Conciliatour reporteth, that the black colour, very soft, dooth declare a weake, fearefull, & craftie man, applied vnto them which dwell farre south, like as the Indian: & that because such are Melancholick, whose property is to be fearefull. Again, the Mores and the Egyptians, and thorough the inordinate heate, vnder which they be borne, are thereby but weake.

If the Redde Colour, shall be sparsen with a white, doth then declare stout and strong persons.

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The

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The colour which is a meane between these two, doth denote a temperament of quality, proportioned to them which dwell under such a climate.



The colour between a yellownesse not tinted, and a blacknesse, which chaungeth into a cleare browne, doth declare a good wit, and honest manners. Such persons the Philosopher Aristotle wil- led King Alexander to retaine to his Person, and about him.

The colour couered with a palenesse, doth testi- fy a weake & fearefull person, and that such a one to be bereft and taken in the loue of a woman, and applied after the kinde vnto heresses, except this hapneth in passions.

When

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When the colour shall be a swart Camelline, mired vnto a palenesse: doeth then Demonstrate such a person to be a babler, vndiscrete and full of yre.

The blacknesse of colour like to the cleere horne, in any man, is a note of aduersion: and this is ge- nerall, as well in the members, as in the colour of the haire of the head.

Whose colour is a darke greene, or blacke, and not soft in the feeling, doeth argue such persons to be prone vnto yre.

A Ruddy colour of the Bodie, is an Argument of a mischeuous man, and endued with variable manners.

The colour very red, doth declare such a person (of experience knowne) to be craftie, and applyed to the ffore: also the Proverbes sayeth, that we sil- dome see a little man meek, and a ruddy man faith- full, but the godly I heere except.

The face redde spotted, so that the greater red- nesse appeareth in the fore-head, and free from the ries, doth declare a shamefast person, and applyed to passion, for that the shamefast face for the most part, is couered with a rednesse.

The colour white, with some red mixed, doth argue strong and stout persons, applied to the Sep- tentrionals.

The colour mightily and ouer-white, is con- trary

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frarie to vertue, for that the same signifieth the person to be a sluggard, soasmuch as he is of a flegmaticke and colde quality, and through the same fearefull.

That Colour, which is deformed with a palenesse, doth testifie a weake and fearefull person, and a hafter or ouerthwarter: if that neither sicknesse, nor earnest studie, be the cause of that palenesse.

The colour swarter, and mired with a palenes, doth declare that person to be a glutton, a Babler, and indiscreet both of yre and tongue.

That person which hath a rednes simply, with a pleasant mouing and playing of the lippes, and enlarging of the nostrils, doeth argue such a mans minde to be occupied and troubled with a most great yre, and referred vnto the accidentes of the passion.

The Chækes and Eyes red above, with a certaine moysture like to watery Pimples; doe Denote such to be Drunkards, and Louers of Wine and Strong Drinks; applyed to the men of the City of Paue.

If the Eyes appeare red and dry, then doth it declare such a person to be stout, and some moued to yre, and referred vnto the passion, which like so hapneth in that action.

The eyes appearing verie blacke, doe declare such

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such a Person to be fearefull, and couetous of Gaine.

The eyes a white gray, and troubled, are notes of a fearefull person, and compared to the Goats and Sheepe.

The eyes not very blacke, to a yelloynes tending, like vnto the Lyons, doth declare an honest and friendly person, compared to the Lyon and Eagle.

And a meannesse of colour, with an abatment doth signify shamesfastnes and honesty.

And whose inner parts of the lips, shall not bee with a certain rednesse coloured, is then of the physicians iudged sickly.

When the Heynes both of the temples and behinde the necke, do appeare to wax red, otherwise to swel out, and that the eyes seeme prominent and bloudy, do argue an yrefulnes so beherment, that they incurte vnto a madnesse, and referred to the passion.

When the countenance appeareth all Redde, doth thence either declare a shamesfastnes, or else to be a Wine bibbler: and this rednesse is readily knowne by tokens of the eyes, and by the custome of it.

That person which hath a fiery rednes on the Breast and Face, is inflamed with yre, and easily cometh frantike and mad: as the like of these,

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the Physiognomer hath knowne by experience, in sundry persons, and referred to the passion.

The red colour of the hairs of the head intensified, is a note of crafty wiles and deceits, of much pride, and of fransinesse, when as the same declareth the abundance of choller.

The browne Chestnut colour, doth declare brightness, and the loue of Justice. And all report, especially Nuncius natura, in the seventh booke of the nature of beastes, and in the first Chapter of the condition of a Purse, where hee sayeth, That of those, the better & healthfuller sort are they, which be browne in colour, than the white woman, and haue a healthfuller Bill. The selfesame affirmeth Auicen 4. de Animalibus.

Those persons hauing a firy red colour or nere to it. do retaine anger long: also they are harde to be qualified and appeased when as they are angry: and such, are referred to the passion that is: vnto the manner appearing, in any such grauously angred.

Those Persons, which haue the Veyns of the necke intensified, and appearing bigge and eminent out, with a redde colour tinted, doe retaine anger long: and such an vngacious anger, that harde it is to be appeased.

Those also (as the Philosopher writeth) be referred to the manner appearing, so that in such an
eye

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pre this hapneth, as that the veines to be extended and magnified, through the boyling and swelling vp of the bloud and spirits from the heart, which so stretch out those veines, as is aforesaid: and the like iudge in the forehead, where wee utter iudgement of the lines there seene.

The iudgement of the Colour, and substance of the haire of the head, and in all other places of the body. The
xiii. Chapter.



Nuncius natura saith, in lib. 2. de partibus. cap. 14. animalium, that of all liuing Creatures, man in especiall, is thickest, and hath most plentie of haire on the head. The cause of which matter,

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matter is applied, as well vnto a necessity, as vnto the reason of a helpe and succour. For necessary it was, that the hayres shoulde be, both for the moisture of the Braine, and seames of the Scull. For where the moyst quantitie of humours and heate is, there of necessity must the great plenty of haire grow, for the reason and cause of a defence, that the daily encreasing and growing of the Hayres couering the heade, may so defend and succour it from the extreame colde, and mightie heate. Seeing mans Braine in proportion, is greatest and moystest, for that cause it needeth especiallie a defence, &c.

Isidore reporteth, that the hayres of the Head were ordained of nature, to couer and besme the head, & that these might so defend the Braine from the cold and heat of the Sunne.

Albertus in lib. de animalibus, cap. 3. reporteth, that the haire proceede of the grosser vapors, issuing by the pores of the Skinne of the Head, sent forth by heate, thorough the narrow holes of the Skinne, which dried and hardened in the coming forth, thorough the outward cold of the ayre. And the haire of the head, which slowly encrease (thorough the lacke of bloude) is a note, that the complexion is to be very moyst. What if these speedily encrease, is a note that the body declineth vnto a drynes.

But

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But to come to the matter, the Hayres of the head do naturally declare, the qualities and quantities of humours, and the conditions of the spirite or minde.

The Philosopher also (in 5. de generatione animalium. cap. 4.) saith, that the cause of the bigness and smallnes of the haire of the head, is most chiefly caused, and grow out of the skinne, and not out of the flesh, when the humor in them is euaporated, and breatheth forth: seeing we see, that the grosse haire do spring out of a thick and grosse skin, and the small haire out of a thinne and soft skin. These hitherto Aristotle.

So that when hotnes and drynes bee conioyned, the haire of the head doe much sooner grow, and were many and thicke. Forasmuch, as the much quantity signifieth a hotnes: and the bigness of them, a much fumositie. And for that cause, in young men, there is much more quantity, than in children: for as much as the matter of children, is vaporous, and not humorous. And the contraries of these, do follow their contraries. Further, the signification by the part of the Figure, is that the crispednes thereof, declareth a hotnes and drynes: for the same is caused, when it findeth a fortuitousnes both of the holes and powers: but this doubt, is not here resolved, when as the complexion is altered, although the two first matters be changed.

The

A pleasant discourse

The plainnesse and flat lying of the hayres of the head, doth signify a contrary, that is, coldnesse and moistnesse, as euidently appeareth.

As touching the part of the colour, the blacknesse signifieth a hotnesse: which blacknesse, is her meant like to the cleare horne: with a roughnesse, and somewhat tortuous. The whitishnesse signifieth a coldnesse: but the citrinnesse and rednesse, signifieth an equality: and the whitishnes doth either argue a vehement coldnesse, as the hoarines, or a strong and mighty dinesse, which hapneth in the Megetalles, when they are dried: which from their blacknes or grœnnesse, passe into a whitenes, and this like hapneth not to men, but in the end of dying sicknesses.

Auerrois (quarto colligit capitulo) of the notes of the complexion of the whole body repeateth, that the signification of the colour of the hayres of the head, is not verified (for the most part) but in temperate climates, although in euery climate may be somewhat comprehended, in comparing the men of that climate, dwelling there vnder. As for example in the Germanes and Moores, of which, the Moores are black, and their hayres are crisped with an uttermost tortuousnesse: yet not for this is their complexion hot, but rather these notes ought to be attributed to the outward heate, seeing they are knowne rather to be cold, through the heat evaporating.

of Physiognomy.

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porating. But the Germanes, and Netherland people, and those which dwell in the cold Countreys, are white of body, their haire yellow and plaine: yet not for this, is it generally to be said, that they be cold, but rather that their complexion is verie hot, in that the heat is included in the inward partes of their bodies, as the like hapneth in the winter time. Gallen uttereth, that the white hayres of the head, do declare a cold complexion, and the quality of a diminished coldnesse, hath the haire of the head yellow as Gold: and the complexion of a diminished hotnesse, hath the haire of the head red in colour.

Auerrois uttereth, that in whom coldnesse is lesser than hotnesse, hath golden or yellow hayres on the heade, in that the yellownesse doth signify the complexion of a diminished coldnesse. And the rednesse of hayres on the head, dooth declare a complexion of lesser hotnesse, than is the Quality hauing blacke haire: and this (for a truth) is true, in that the rednesse is nere, and a neighbour vnto blacknesse: and like the yellownes & whitnesse. The Golden colour of the hayres, hath an equall and temperate qualitie, of the yellowe and red mixt and compound together. These hitherto Auerrois.

The Ayres and Countreys, haue an operation, in the cause of the hayres of the heade, which diligently

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tigently is to bee obserued and noted, seeing it is not to be made any question at all, that so well in the blacke haire, as the yello, is the equality of a like complexion declared: here we apply Iupiter seeing it hath an yreall nature. For in the haire of the Illyrian, the blacknes, which of his quality, signifieth a hotnes, when as their kinde hath the same.

The ages also doe worke, in the matter of the haire of the head, for that yong men be like to the Meridionals, children like to the Septentrionals, and old age as a meane betwene both.

The haire of the head much in a child, argueth that his quality (as he groweth) turneth into the Melancholy: and in an old man the like, signifieth that he is presently Melancholike.

By these we understand, that the haire of the head lying plaine, do denote a coldnes of the brain, especially when they are soft in the feeling: for these do then declare a fearefulness, and pusillanimity, applied to the Indians and Sheep, soasmuch as this is a moist complexion, as the Learned Albertus writeth.

Those persons which haue the haire of the head so much crisped, that these be in condition like unto dried Pepper, as the Indians are, which dwell vnder such hot places, that do make blacke & Crisped the haire so much, euen like to the dried Pepper.

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per: by which, most writers do digestiue note a weaknes. When in them shall be a most great resolution wrought: and that moisture is diminished, then doth old age fast come on. For such which dwell in those countries, become old at xxx. yeares, and their hearts are fearfull and weak of courage, which well declareth, that the kinde of them, be much resolved.

The bodies dwelling in hot countries, are lighter than others: as the same witnesseth Aristotle in Methaphoricis, where he putteth a difference of the Countries, in Physiognomating.

Conciliatore in 10. partic. proble. reporteth, that for the much hotnes, causing the moisture to euaporate forth, by which accident their members are like winded and withed, and generally, the living things of those climates, which evidently is declared by greene woode dried, which depriued of the proper moisture, appeareth winded and withed, when the moisture doth not equally breake forth thorow out, except it hath a viscus moisture berie vntious. For which cause (in Physiognomating) it behooueth to consider many matters and notes.

The colour of the haire of the head yello, like to Honey, doth declare the Dominion of coldnesse, thorough the heate couered in the moisture as the like are in Children: yet the Persons dwelling

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ling Northerly, haue the like condition thorough the Region, which much beguileth in Physiognomating upon the like subiect. And such persons to Venus are attributed: so that the same be either of Nature, or by Art. The haire of the head, grosse and blacke, are applied to Saturne: yet is not the same to be like considered of them, as of the Spaniards, for this declareth them to be subiect to the earthly and shadowy moisture.

The haire blacke and rough, and not plaine lying, doe signifie a hotnesse in that person, as the white haire do indicate a cold complexion.

Ionnius in hygieis uttereth, that there are foure manner of colours of the haire of the head: that is to say, the black, the red, the gray, or flaxine, and the hoarie. The blacke colour proceedeth from the great and much quantity of the kindled Choller, or by the much combustion of the blood: but the red colour, thorough the mightinesse of heate, not adust, of which the haire are alwaies caused red: the flaxine colour, proceedeth of the abundance of Melancholy: but the hoary white, is caused of the ouer-much lacke of naturall heat, and thorough the effect of rotten flegme: and this for the most part is caused in old persons. And these sometimes declare the venereal conditions.

The colour of the haire, like to the cleer horne, are attributed to the nature of Mars: So that the haire

of Physiognomic.

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haire be not grosse, but somewhat small, and this through the subtilenes of the humors. And that it is black thorough an intensified heat, like bred baked on coales from which the moisture flyeth, so that by the long lying thereon is made blacke. When in the other parts of the body, there is ouer-much hairnesse seene, there do the stars of Saturne and Mars worke their vertue, who are noted to be robbers on the high-way, especially when the Eyes browes be very thick lying ouer the nose, and that the eyelids be hairy, but when the breast shall be only hairy, declareth a hot and stout person.



The whole bodie couered with haire, both thicke and rough: dooth denote such a person to be of a more brutish will and nature, than manly.

When the nape of the necke shall bee hairy, it denoteth strength and courage, and applied vnto the Lyon.

When the Physiognomer (by any occasion) came to Princes Courts, or Noblemens houses: he would at the first thoroughly behold and consider on euery side, the Officers and seruants about the Prince, or Lorde: but most especially the faces.

It chanced on a time (at the request of some) to view and earnestly mark the faces both of the Officers and seruants attendant on the noble Prince Astorgius Fauentus: among the rest, he especially noted his Secretary, whose personage & forme he thus described. He was small of stature, in body slender, his face and skin wan of colour: a little necke, and somewhat short, Mercuries line in the forehead, conditioned in a retrograde manner: the other positures of the face and body answerable to the rest.

Touching the iesture of body, he went vp right, making short paces, but trod very fast withal. And the Physiognomer considering the others about this Nobleman, perceiued sundry of them subtle crafty deceiuers by whom their Lord was greatly abused and indammaged, especially thorough the meanes of his Secretary that notable deceiuer. At which the physiognomer seeing, by a similitude, uttered



tered these words: That he as an Angelical rose, was in a maner suffocated and choked by the wicked thornes daily conuersant about him.

Thus may a man by outward signes, find out the qualities of people. As when a woman attired in mans apparrell, it dooth then declare and manifest her nature to drawe neare to mans. As did that couragious woman, named Fracassa, who commonly vsed to weare (by the report of the Physi-



Phisiognomer) mans apparrell : and would on a
bravery many times arme herselfe at all points to
Just & run sundry times so armed at the ring. The
forme of whom (by the earnest view of the Phisi-
ognomer) was thus described. Shee had a small
head, Pineapple like, a comely necke, large bre-
sted, seemely armes, answering to the body : but in
other

other parts, as in the hips, buttockes, thighes, and
legs, neare agreeing to mans. She also walked
upright in body, treading lightly, and bearing her
head playing like to the Hart. But the other notes
of hir body (for breuity sake) was omitted. Con-
cluding, that though sundry notes which hee vic-
wed, she was subiect to some violent death.

These Italian verses of Franciscus Asculanus
may aptly be applied to this place, touching the ex-
ceeding great deceit & subtilties of many Strumpets
in their wanton deckings and alurements, to the
utter undoing of many men, as hath bin heard of
by that afore described woman, who drew (by her
singular beauty) many a worthy Captaine & Sol-
dier to hir company. Wherefore this man, for loue
of his Countrymen, sought to perswade them in
these verses, as followeth.

De non credati a femina scioccha,
E non vacanda lor ficta bellezza
Ma riguardati come dentro fioccha
Miri la mente cum gli occhij cerueri
Che alhora perderai la sua vaghezza
De lei mirando li socii miseri.

In which words, he willeth his Countrymen to
beware of the counterfeit beauty of most women
with them, so that it is not natural, but framed by
Art, with Waters, Tinctores, & such like things.
The Phisiognomer also reporteth, that manie
women

women, like delighted to garnish and tecke vpp
themselves, carrying the head after the manner of
the Hart, with the eyes rolling and turning here
and there: still turning the head one while on the
right side, another on the left, now vppwarde, then
downward: which argueth an especiall vnstable-
nesse, and an vnassiate luxury in that creature. In
so much, that if they intencfully possesse or haue
these, then such be for the most part crimelous, and
of experience (saith the Physiognomer) so I report
this.

Where sundry men are named to bee effemi-
nate, is vnderstood and ment two waies: the one,
when as such be delighted to go in apparrell, and
decked with ornaments like to women: the other
to appeare lasciuious and weake, both of will and
courage.

The quality of which apparantly declares, the
mind (for the most part) doth like ensue and an-
swer to the disposition of the body. For such be
noted of experience to be vnfaithfull and euill re-
porters & liars. for that through their counterfei-
ting answer in parts, to be kinde, fraudulent, and
wily.

Further, the youthful delights in men, is scene
vnto xx. yeares, or nare vpon: for that the natural
heat, is at that time covered and hid of the moy-
sture. The knowledge of which, is well discerned
through

through their members then being soft, that suffer
in a manner as the women.

The wearing of heauy garments custonable,
doth argue a heauy brain: but the garments light,
witneseth a light braine: which rule, much ser-
ueth the person minding to Physiognomate on
any subiect.

The haire of the head Blackish in colour, if
they be meanely thinn, as writeth Palemon, and
the like Albertus, Aristotle, and Conciliatore,
doe then denote very honest conditions, and both
a good disposition, iudgement, and nature in that
person.

The haire of the head yellowish and meanly
thin, denoteth that the Sun and Mercury to bear
sway in the qualities and nature of that person, af-
ter the mind of the Physiognomer, which I there-
fore agree.

Conciliatore writeth, that he which hath the
haire of the head small, and in all other partes of
the body standing vpright, is argued by iudgment
fearfull: for that such persons in great fear appear
the like: which for that applied to the condition of
the passion.

A like reason of the same, uttereth Albertus,
which affirmeth that the windy moisture, is cause
of such an vprightnesse and staring of the haire.
Yet be the haire sometimes crisped, curled, and
hard,

hark, which proceede thorough the brinelle in the sharpe heat, is causing and working the like. The worthy Almanzor writeth, that the crispenesse of the haire, and of these standing upright, doe demonstrate a hot quality and hasty nature in that person.

Where in the first persons, touching the colour of the haire, and the effeminacy of parts, both the Physiognomer aptly apply the Moon and Venus: but in the second kind, both he never attribute the Sun, or rather Mars.

The haire of the head lying flat, and reaching out on the forehead, denoteth a strong person, yet brutish (of livelyhood) in conditions: for that the polling of heads in our time, may greatly beguile the iudger, applied to the Beare, and other wild Beasts.

The like iudgment (the Philosophers say) that the roughnesse of the haire on the head denoteth in many (lacking civill grace) the rudenesse of manners, and wilde behaviour.

The haire of the head after the minde of the Philosopher Aristotle, very thin, indicates an effeminate minde, for the lack of blood, thorough which not only a slownesse, but a womanly courage and dulnesse in conceiving is pictured.



A much quantity of the haire of the head lying flat, and a part on the middle of the forehead folding and widening upward toward the braine, or coronie of the head: do argue (after the agreement of Authors) that such a person to bee both subtil and wily: yet in honest and iust causes not found so advised and witty: for which reason, attributed of the Physiognomer to the barbarous sort.

The haire of the head, flat lying of either side, descending to the forehead: doe declare such a person conditioned, to the nature of the horse.

The haire next the Temples small and thin: doe denote a cold person and weak of strength: the reason of which seemeth to bee, for that the temples

A pleasant discourse

temples supply that place, where the great Arteries and haire do end. And in this, the place should naturally be hot, through which causing the engendering of haire, in that the same is procured of heat. For which cause, when the haire of the temples be small and thin, doe then denote the lacke of naturall heat: and applied to women, being then bare of haire.

The haire of the temples thin, yet found stiff, do then denote not onely a fearful person, but also by nature.

The haire thicke growing about the temples and eares: both denote that person (of experience knowne) to be of an hot nature, and prone to the venereal act.

The haire in that place, if they shall be big and white: doe then denote untaught manners, and rude conditions: applied to those brutish sort, named the Frizeland men.

The haire in the same place, if they shall be either perfit blacke, or flaxen of colour: doe then argue a violent and furious mind, applied (of the likelihood) to the Boare.

The haire soft and thin, and exceeding small, do then declare an effeminate mind and courage: and that this person not onely lacking blood, but to be dull of sense, and slow.

When the haire shall be yet much thinner, then

Of Physiognomy.

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then innuete a crafty, hard, or nere, and covetous person: applied (after quality) to the fearfullnesse and covetousnesse, both of the Barbarian and African: so that the Africans, are by nature exceeding covetous.

The haire much and grosse, and flat lying, with a hairnesse of all the body in a child: doe witness the melancholy to ensue, that is to say, to become franticke and mad.

When the haire in age are much increased, then doe they represent the much adustion above nature: which so causeth the sicknesse of innocency and foolishnesse.

The uttermost line or creast of the haire of the head, if the same reacheth and goeth from the forehead: do then argue a stasty person, having a perverse and wicked understanding.

The uttermost line or creast of the haire, if the same extendeth to the forehead: both then note such a person to be stout, and somewhat lustie. This likeli thus pronounced by reason of the hotnesse, and such are properlie applyed to the Nature of Mars.

The uttermost Line or Creast, if behinde the fore-part of the Head (at which ended the beginning of haire) disendeth towards theape of the Necke: both then argue such a person in wicked matters, to be crafty, but in the good, lacking

A pleasant discourse

discretion, and lecherous.

Such a lyne from the forehead, when the same is farre higher from the nape of the necke: doth then demonstrate such a person to be slow, fearful, of an effeminate minde, and many times infull.

The haire of the head, yellow as Golde, do declare such to be right Hollistans: that is to say, of a proud and halwty minde, and vaine glorious.

The haire of the head soone hoary, do indicate the lacke of naturall heate, or putred stegne: and these sometimes witnessse venereal conditions.

If a man by the Art and skill of Physiognomy, may finde to place in the forehead, and face, both Mercury and Mars: then such (of skill knowne) bee found through the inclination, to addict their mindes to Alchymie, and in the same to inuent the great verette in Pettalles, and false copying of Honey, and imagine many evilles pernitions: of which condition (being at Venice) I saw two like beheaded, for such a wicked fact, in the yeare 1565. Whose bodies and heads (after the order of the Countrey) were immediatly burned with the scaffold into Ashes: but of these the elder and principall, was much more spiced with the notes of Saturns retrograde.

Women

of Physiognomy.

23

Women by nature were not bald, in that the quality of them draweth nere, and is like to the nature of Children.

The gelded persons were not bald, in that they be changed into the feminine or womanly nature: but few such (at this day) be here with vs: except those by hap, caused through the infection of a rupture.

To conclude the hoynesse, and whitish flaren colour of the haire of the head, is caused of a stamatic quality: and such of nature draw nere to the quality of women, as experience teacheth.

The iudgement of the head, by the bignesse, figure, and disposition. The xiiij.
Chapter.



Being

Seeing the head of all other partes of man, is most open to be seene: it shall therefore be good to utter largely of the constitution and form thereof. Which the Philosopher seemeth to distinguish and deuide into seauen formes, of these the first form he uttereth to haue no imminency or bearing out before, but behind: the second forme, that an imminency containeth in the forepart, and not in the hinder: the third forme, that the head againe lacketh an imminency before, and not behind, and that the same be formally round: the fourth forme, that the temples, in respect, haue a more bearing out, then either the forepart or the hinder: the fifth forme, that it be in forme like to the Wine Apple: the sixt forme, that there be a great distance from the eares before, then behind: the seauenth form, that it be in a most conieely manner proportioned, and in these do Gallen, Auicen, Auerroys, and diuers other learned agree.

So that the head being either ouer big or ouer small proportioned, is nothing at all liked of them: in that the same is corrupted and hindered of the proper vertue. For such hauing the like forme, when they approach vnto an vnderstanding, appeare evidently to be harmed and hindered. As a small head is euermore corrupted: euen so a bigger head appeareth sometimes good, and sometimes

viciated and euill.

But the best formed head, allowed of the learned, is that, which hath an exact roundnesse, and is on eyther side a little depressed, with an imminency before and after: so that where the temples are, a certaine plainnesse may appeare: as by example, that a certaine ball of Ware made exactly round, should bee somewhat depressed of eyther side: then should that round form (as the Geometricians affirme) most apt to receiue formes, answerable to proportion.

For which cause, the more laudable head, is that, which hath a meane forme in the proportion and bignesse, and containeth a decent roundnesse, which besides enioyeth an imminency, before and after tempered with a little compression or flatnesse. Auicen writeth, that the cause of smallnesse of the head in the creature, is the paucity or small quantity of matter: but the cause of bignes of the head, is the great quantity of matter, being spermaticall.

Rasis answering to the forme of the skull: for if the skull shall be small, then will the braine be like, Et contra.

The figure also of the skull, if the same be corrupted, then is the forme of the braine like corrupted. Besides the head in smallnesse superfluous, must of necessitie be euill.

That

A pleasant discourse

That head is commended, which in bignesse is a meane, hauing comely roundnesse, and decent eminency both behinde and afore: and hath from both the eares a little flatnesse: this Almanzor.

So that mans head (among all other beastes) hath proportionally much braines. The males (of knowledge vttered) haue more braines than the females: although the effect may sometimes shew a contrary to this. But of these which are sildome caused, or rather by accident, is neyther Art nor Science vttered. Mans head (of the diligent search) is knowne to haue more ioynts, then all other beastes.

The man also is found to haue more ioynts then the Woman. The head of a comely and due forme, is fashioned like a Hammer, in which the fore and hinder part beare out: for otherwise can this not make a due direction and gouernment: the reason of which is: for that the ventricles haue a due forme to receiue the quantities of spirites in euery place: as that the forepart to imagine and iudge, the hinder especially to remember. But the middle ventricle, when the forme of it is slightly compressed and flatted, then is the bethinking part so much the nobler, and worthyer: for that in the same small place, is the best vnitie. to distinguish the congruent, from the incongruent, of the object consisting in the forepart. the

of Physiognomick

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the forme of the head afore is depressed, and vntied in, then saith the iudgement (of the Creature: when the hinder part lacketh in the eminency, or is depressed, then like sayeth the commendation. There consisteth also a weaknesse in motion of the sinewes, and by the consequent of this whole body: in that by the strength of the braine, or the strength of the bones of the spine and flauelles. And as the largenesse of the forehead, points, vntie of the bones, of the bones, and bones. And the more vntie, that the head of a person, in this manner, doth increase both sense and vertue, and denoteth in that person both magnificence and a gravity of wit. The head is tall; and not in due proportion formed, both argue the contrary to these afore: for that when the head shall be great, then will the braine be like bigger, and that the braine of the beginner and worker of all the senses. Again, if the head be great, then are the senses many: & contra.

To haue a most bigge head (as Tarren) is to be and that in due forme: which denote a comely set of manners, and good conditions in that person.

The head great, with a vntie forme proportioned, and the bones small, with a comely forme of the neck: notwithstanding small, and the bones small: is a note of an euill composition and forme of the braine.

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Such

Such having a big head without due form (as for the more part) Idiots and Fools, are unable to learne, or to be taught: which signe and note is accidentally gathered of the Asse, having a big head. This also is verified, when as the head is not answerable to the neck and body, and proportioned orderly after nature.

The head big and the necke small; is an evil signe: for that the vertue forming lacketh in that creature, and matter is also disobedient: of which ensueth a simplicity of wit, and lacke of discretion in that person.

The head great, proportioned agreeably to the body, or rather to the necke, so that the necke be strong and meanely big, with strong and big sinewes, not without good reason and desert, is the same laudable and commended.



The head Pineapple formed, after the condition of a sharp upright Miller, in such manner, that the neather part shall be bigge and round, but the upper part sharpe to a Pineapple fashioned: doth argue in that person, an unthamesfastnesse, irascunnesse, greedy catching, and rash boldnesse, which proceedeth through the hotnesse and excessive of the braine. Such (for the more part) are the formes and conditions of the Fancwaies, and many of the hypocriticall religions.

The person which much stirreth to and fro, and not long abiding in a place is noted belde, and yrefull: and such a person seemeth to have a hotte braine.

The head big, with the other signes denoting wit, is an apt receptacle and place for good Artes: but other-wise is the same, when as the Head is great, and not answering to the other Members.

If the forme of the head (as afore uttered) bee comely, with the fore ventricle of a good forme and sufficient moyst, is then laudable: in that the attayning and imprinting of kindes, is by the moysture caused, but the intention caused thorough the depth, which is contained in the hinder part. When the braine is great, then are caused bigge sinewes, which of that reason argue bynesse in the places: for these of they proper

nature be knowne cold and dry. And of this the vertue memoratiue is made strong in retayning the kindes, and by that helpe reserueth them long.

The head with the middle ventricle, somewhat compressed or flatted of either side: dooth denote the vertue of bethinking, to bee in compounding prompt and ready: and like in deuising the same, which is attained through the vnity of spirits, in that place gathered.

The head spericall or thoroughly round, doth denote a quicke mouing, vnstabilenesse, forgetfulness, small discretion, and litle wit in that person: for this motion of the spirits, neuer ceaseth nor resteth: as in many Frenchmen and Spaniards, and the like in certaine Germanes, hath been obserued and noted. For when the forme of the head is thorough rounde, then is the middle ventricle large, and the spirits working in the same so large, vntill these finde a large place, which in the meantime are not sufficiently vnited: and on such wise is the vertue extimatiue weakened, by that the spirits are carried round about the bounds of the same.

Insomuch that such men hauing the like formed heads, do (of a proper quality and condition) promise much, but performe little: these also are knowne to be importunate, couetous, and enui-
ous,

ous, thinking onely of the present time (and the same slenderly) so that for the time past, and the same to come, these take no care, nor thinke any whit thereof. For which cause (the Physiognomer willet) that no man assuredly trust, any such persons, which especially be found (after skill) to haue the body much chollerick, or melancholike: seeing such conditions in sundry persons of like forme, hath bene obserued many times by the Physiognomer, which were most true. Further he reporteth, that if any of these happen in authority and beare rule: they are not onely seduced by light credite, but prone to be rauening Wolves, and put forward themselves to vtter their cruelty, and (become in time) wicked Tyrants. The meaner sort of these, are giuen to be Robbers by the highway, yea, and Murtherers of Men, except they2 vertuous education, and fearing of God, do otherwise contrary these dispositions in them. He further instructeth, that if the habitude and forme of the abovesaid body be sanguine, then is the aforesaid qualities much abated in the same creature, so that such a subiect is but a little inclined to like manners and conditions, through the goodnesse of this complexion.

Heere in this place, somewhat agreeing to the abovesaid, dooth the Physiognomer place an example, for instruction sake, which is on this wise.



A certaine Almaine he noted on a time, being Secretary to a worthy Prince in that Countrey, who in the time of wars being in campe with the Prince, espied on a time by hap, a body-louse creeping on his hose: which seeing, was much abashed thereat, and being in that amazement, required his man to take him off, saying to him scrupulously, that he in no manner wittingly, would slea a creature of God, &c. The form of this man, as the Physiognomer did diligently note him, was after this manner: he had a spherically round head, a narrow forehead, slender necke, thin and narrow shoulder-pointes, loines, and hips, with the other parts of the body, weak and ill formed, & to these the breast narrow, and Marles Line in the forehead weak, and euill fashioned: sundry other

notes

not to be perceived both in the handes and face, which for breuity he omitted: but to conclude, the Physiognomer found by sundry notes, that this faint hearted Secretary, was not onely fearefull, but very light of beleefe, and brutish in condition.

The head small, must of necessity bee euill, in that such a person lightly falleth sicke, and within is the braine little, with a straightnesse or narrownesse of the ventricles: in which, the spirits being narrow, are so letted, that they cannot orderlie worke a due use and effect: and these pressed together are in such manner inflamed and choaked, that they may neither duely imagine, dispose, nor remember: So that such persons like foamed, are knowne to bee fearefull; yea, yrefull, and retaying ire long: through the intensified dyntesse of the braine, and the dis tempered heat. These be also of a small iudgement and vnderstanding, and neither can orderly discern: they both compasse and worke false matters: yea, euill speakers, bablers, and double tongued: from which the Physiognomer cometheth a man to flye and shunne, as he would awayde his wicked enemy, except grace and prayer, bryde and temper the effectes aboue bittered.

The head vnsensibly long, and thwart fashioned to an Organe Pipe, dooth not onely denote

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ambitiousness, but an impudence and proud conditions.

The head short, yet the same part round, doth by the opinion of the Philosopher denote such a person, not onely to be simple, and devoid of honest gifts and vertue, but lacking wisdom. The head like an apple, the round, doth indicate unthriftiness in that person: the rather, and of more likelihood, if the other notes be answered: this Conciliatore.

The head flat and plaine, doth argue that vice of ambition and sensuality, in the person mightily beating down. The head eminent or bearing out in the forepart, doth note a haughtinesse and arrogancy in the Creature: after the opinion of the a bove said Philosopher.

The head in the forepart vaulted, depressed, and hollow: doth denote an insull and deceitfull person: but such which have the hollow of the hinder part of the head flatted: are noted after Arte, to be very fearefull persons: applied to the kinds like.

The head bigge, with a largeness of the forehead, and continuance unto a Cheek: doth argue such a person to be slowe, yet strong in the composition of Bodie, and gentle of behaviour: but that person (of the Philosopher) is reported vnapt to be taught, and to learne: and applied
so

so that cause vnto the more.

The head long, and somewhat protended or stretched out to the forme of a hammer (euen as the heads of the Switzers for the most parte are) doth indicate such a person to be reasonably feareful, diligent, circumspect, and a foreseer in weighty matters and affaires.

The head right out formed in the middle plain, and in a maner flat, being also of a mean bignesse, doth indicate such a person not to be onely witty, but stout, and of great courage.

The head well formed, doth denote such a person to possesse a singuler wit, to bee one of a good aduisement and consideration, yet liberal in gifts: but by the report of Conciliatore, this person sometimes will be very fearefull and faint-hearted.

The head either small or big, is vnderstood and meant, according to the measure and proportion of the whole body, as saith Albertus.

The head short, declareth such to lacke reason, vnderstanding, and wit: as report Palemon, Albertus, and Conciliatore.

The head in the hinder part hollow, doth denote an insull person, wily, and deceitfull: and these according to the notes answering to the other parts of the head and body.

And in whom you shall espie the temples hollow

to we of either side, such (by the agreement of the Philosophers) shall you iudge and pronounce to be cruell, deceitfull, and great dissemblers, with other conditions scarcely tollerable.

Hitherto, of the iudgements of the head : next followeth the iudgements of the forehead, after the rules and order of the Art : as a member and part greatly to be regarded, both for the composition and lines (worthy memory) seen in the same.



Of the forme, nature, and iudgement of the forehead. The xv. Chapter.



The

The face saith Aristotle, eucroze goeth bare, especially in man.

The forehead is that space lying betwene the highest browes upward, & the eyes downward.

The breadth whereof, beginneth from the roots of the nose, where the eye-lids end : and reacheth onto the garland seame about the head.

The length oft be forehead is understood after the breadth of the body, which way the hairie sinewes are seen to stretch and runne. As the like the Physiognomer hath obserued in many of the best learned.

Also at Rauenna hee behelde the Image of that learned Dante, hauing the like forme.

Here note, that a man must consider all other parts, with the conditioned forme of the head, and the agreement of the countenance, otherwise this cannot be verified.

By the rounde forehead, shall you conceiue and understand a certaine sphericall or very round eminency and bearing outwards : such a forme of necessity must be granted to lacke in the length of the forehead. The cause of this is, for that the spirites in the same emptie place, are reuerberated and inflamed, and that the inflammation long continueth : Which reason and saying is confirmed, when such haue a short pecke and cholericke,

A pleasant discourse

lericke, in that the inflammation of bloud is lightly caused and abiding.

The forehead is an utterer of heavinesse, with clemency, and cruelty: of which the proverbe sayeth, That the flattering person sheweth a smooth & smiling forehead: the irefull man a knitting or wrinkling forehead.

Aristotle affirmeth the forehead to be the seat or place of modesty and honor: and the same for the incertnesse of the imaginative vertue, which with the common sense in the fore-part of the braine, is placed as principall of the head, by force of whose vertue, either heavinesse or mirth, comelinesse, or uncomelinesse, are suddenly carried unto the iudgement of reason, and by the same iudged. Of this we name such to have a shamelesse & brazen forehead, which put away or set aside all bashfulness and shame.

The forehead thorough the disceding of all the sinewes from the braine, to performe the sense, is as it were a certaine tower and outsteele, to whose hollownes do the five sensitive sinewes concur of the outward senses, through whose helpe, from all the objects of the senses, at the seat of reason, is iudgement caused.

The skinne of the Fore-head, which with a certaine musculous and thinn substance fastned to it, is united or ioyned together, that the

inner

of Physiognomie.

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inner parts of the hands, and soles of the feet, with the tendons, do agree together.

The fore head distinguished of the bones, lying under the utter skin, doth only consist of two movable skins: and briefly, the whole is loose in it self: and of the same, is undoubtedly mooved, by a voluntary.

The skinne of the forehead, dooth moove together with the eye-liddes, by certaine muscles and sinewes: at the opening and shutting together of the eyes.

The Musculous thicknesse, lying under the skinne of the forehead, by which the eye-browes are drawne up, and the motion of the forehead caused, hath his haire fastnings: tending downward: which cut orerthwart, by an unskillfull Chirurgian, doth after cause, that the whole skin of the forehead, dooth slide or fall downe to the eyes.

The plaine and even forehead without any wrinkles, is the same which doth beare or bode nothing outwardes: but containeth or hath a certaine evennesse throughout.

And such persons are noted: (of the Physiognomer) to be contentious and full of variances: the reason is, for that the same signifieth a grosse skin of the forehead, and of the consequent, alike with it: and the hardnesse of flesh, which cannot be plaid,

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red, of which the rudenesse of vnderstanding en-
ct; through the Organ not due proportioned. And
such also be hot and drie persons, which causeth
tention of the forehead: so that through the pau-
ty of vnderstanding, they be caused brawlers and
contentious.

In all matters, there is a certain outward note,
by which we find those that are not answering to
the eyes, that is, the inward notes not seen. Of this
appareth, that the nature of the proper matter
hath his, and Philosophy naturall hath his, which
it skilfully noteth.

The person hauing a bigge forehead, is slow and
bull witted, compared vnto the Oxe, in that the
Oxe is a slow beast, which hath a bigge forehead.
But the forehead small, dooth denote an vnstable
person.

The forehead large, doth indicate such a person
to be inclined often to change both mind and pro-
pose: but if the forehead be large, then such (for the
most part) is noted to be a foole, of small Discre-
on, and bull witted: as both Aristotle and Aulen
write.

The forehead very large, is meant to bee fo-
med with a due quantity, both in the length and
breadth.

The forehead round and fleshy, argueth such
be yrefull: especially if the same be bearing or be-
ing

ing out, and with his lacking discretion dull and
slow: Inho of the Philosopher, aptly applied to the
forehead.

The forehead much standing forth, that
the same seemeth holled out in the middle, signifies
trouble of cholers and such (for the most part) are
disposed and inclined vnto the chollerike and ha-
rtpassions, as vnto the frensinelle and furious
madnesse.

Like to this, that if the forehead hath (as it
hath) a proper bearing forth, or knob holled out,
and certaine dentings in, or little furrowes to be
seen, both (by practice of the Physiognomer) sig-
nifie such a person to bee rash, wilie, and false of
promise: yea, this like (by the report of Adaman-
tis) doth denote continuall foolishnesse and frensi-
nelle or madnesse in that creature: so that the o-
ther signes and notes of the parts can answer and
agree.

The forehead little and narrow, dooth indi-
cate such a person to bee foolish, and a small likely-
hooe in him to bee taught, or to conceiue any
learning to purpose: yea nasty, sluggish, and a
gluttonous feeder: applied for these to the grun-
ting swine. But the forehead small, that is
thinne of skinned, and verie narrow, in a shamy
person, dooth denote him to be abstinent, some
moued to ire, ouer liberall, seeking bestowle
new

acquaintance, and a manifest note of small wit in him.

Here note, that the forehead small and having a thin skin, doth indicate in that creature subtiler moveable spirits, & contra. For the spirits are a subtle substance, ayreall, cleare, and produced of the lightest and most thin part of blood, by which the vertue of life is carried unto the proper actions of the same. So that where the overmuch thicknes is of the forehead, there of necessity must the grosse spirits be ingendred, which are not apt to penetrate deeply, for the expulsive vertue which is weaker in that person. And the vertue united is stronger or mightier than the same dispersed, so that the spirits united, cannot aptly discern the congruent actions, though the over empty, large, and fleghmaticke place.

The forehead over thin of skin, and wrinkled, doth argue the lacke of brain, and consumption of the substantiall moisture, as the like appeareth in aged persons: and in those which by daily and continual sicknesses are wasted, and brought very leane.

The forehead long, doth witnesse such a person to be witty, apt to learne or to be taught: yet somewhat vehement in causes many times. For these are of the Philosopher aptly applied to the fierce Dogge.

The

new acquaintance, and a note of small witte in him.

Here note, that the forehead small, and having a thin skin, doth indicate in that creature, subtil and moveable spirits, & contra. For the spirit is a subtil substance, ayreall, cleare and produced of the lightest and most thin part of blood, by which the vertue of life is carried unto the proper actions of the same. So that where the overmuch thicknes is of the forehead, there of necessity must the grosse spirits be ingendred, which are not apt to penetrate or conceive deeply for the expulsive vertue, which is weaker in that person: and the vertue united is stronger or mightier then the same dispersed, so that the spirits united, cannot aptly discern the congruent actions, though the over empty, large, and fleghmaticke place.

The forehead over thin of skin, and wrinkled, doth argue the lacke of braine, and consumption of the substantiall moisture: as the like appeareth in aged persons: and in those, which by daily and continuall sicknesses are wasted, and brought very leane.

The forehead long, doth witnesse such a person to be witty, apt to learne or to be taught: yet somewhat vehement in causes, many times. For these of the Philosopher aptly applied to the fierce Dogge.

F

The

A pleasant discourse

The forehead square, having an equal and moderate largenesse, agreeable to the head and face, as according to the maner of the other parts doth argue such a person to be vertuous, witty, of honest conditions, and of likelyhood to be hardie and couragious: for which (of the Philosopher Aristotle) applied unto the Lyon.

The forehead plaine, and wholly without wrinkles, doth indicate such a person, to seek and be desirous of great honour, and the same about his reach and possibility to be compassed: being one also of small discretion, spitefull, and very puffed, or that continueth long angry, obstinate, and full of strife. A like to this, doth Adamantius write: that the forehead long, lean, and hollow: to testify such a person, fearefull, crafty, and desirous of honour.



The

of Physiognomie.

34

The forehead that bosseth out onto the edge, is of some allowed, especially if the same well answereth to the head. But if such a roundnesse occupieth and causeth the smooth and plaine stretching out at length of the temples, and that the same is bare of haire, doth indicate in that person the towardnesse and worthinesse of wit, the desire of honor and arrogancy, such also valiantly attempt bold and mighty enterprises: as the same is noted sundry times, of the worthy Physiognomer Cornelius.

The person that draweth or knitteth together the skinn, in the middle of the forehead, with the overbrowes, is not only noted to be malicious and puffed, but greedily bent and fired to the horrible excess, and greedy coueting of money; much to be detested: as Palemon, Loxius, Morbeth, Conciliator, write.

The forehead (as Thaddæus Hagecius reporteth) stretched out plaine and even, and the same as one smiling, doth argue such a person to be a flatterer, and hardly to be trusted: as the same of experience noted: which maner of appearance the Philosopher Aristotle, doth attribute and apply to the kinde of the passion: in that the forehead thus stretched, throughout equal and smooth, is laboured (as it were) by a made or dissimbling meanes. The same also is named of the Physiognomer

nomer (and Thaddeus agreeth thereto) a counten-
saied forehead, when it thus appeareth wholly re-
ched out plaine and smooth. As by a like man well
appeare in such persons, at what time they flatter:
and in the Dog saluting for an intent, which ma-
keth smooth the forehead.

The forehead cloudy through wrinkles, both
signifie such a person to be bold, fierce, raging,
and terrible, compared of the Philosopher for the
like, to the furious Bull and Lyon.

A meane condition of the fore-head, betwene
the former vttered, both by iudgement of all wis-
ters, decently agree: and such a person hath bene
noted (for the most part) to be gentle, civil, of ho-
nest nature, and indued with good conditions: as
these of experience noted, by the well practised
Physiognomer Cocles.

The forehead appearing in a sad manner, with
a heavy countenance, both argue such a person to
be full of mourning and heavinesse, and applyed
to the effect: in that such which woe and mourn,
have then a heavy countenance, and be full of sor-
row.

The forehead drawn together or wrinkled in
the middle, both signify such a person to be puffed,
and reuenging.

The fore-head long, leane, and hollow, both
denote such a person to be fearefull, crafty, and de-
sires

stours of hono^r.

The forehead hanging downe, and shadow-
ed as it were, both indicate such a person much in-
clined and prone to shed teares: for which reason,
these of the Philosopher, are aptly applyed to the
kind of the passion: and to this doe the later wri-
ters agree.

The fore-head bigge, is alwayes caused thro-
ugh the bignesse of the Bone, grosenesse of the
flesh, and the thickenesse of the skinne: contrary-
wise the forehead small, is through the thinnesse
of the Bone, flesh, and skinne: as both the phi-
losopher Aristotle and Palenon, with others, doe
write.

The forehead appearing deformed, through the
many wrinkles deep, by which the same is named
foule, signifieth a sorrowfull person, and applyed of
Aristotle to the kind of the passion: in that such,
which sundry times bearing and grieved in mind,
do then vtter and shew a like wrinkled and defor-
med forehead.

The forehead bare of hair (as Thaddeus Ha-
gecius writeth) and having a plaine & even skin,
except the same within the upper face above, or
ouer the nose, dooth signifie a malicious person,
deceitfull, and full of yre, yea, contentious many
times.

The forehead cloudy or lowering, and wrinkled,
if ; yet



yet in the middle of the same more wrinkled, doth together indicate with the two best vertues (as both stoutnesse of courage and wit the most hatefull vice of cruelty, to consist in that creature after the mind of the Philosopher.

The forehead very great, round in forme (by the bearing out) and bare of haire, doth not onely argue (by the agreement of all writers) such a person to be hardy and stout, of wil hardly to be bidden, but a dissembler and liar: the rather if the other parts answer.

The forehead long, with the countenance or face long and slender, and chinne like slender and thinn, dooth not onely (after the minde of the

Physi-

Physiognomer, and Thaddæus) denoteth such a person to be rigorous and cruel, but bearing rule, to be a Tyrant.

The forehead confused by wrinkles, and the face appearing puffed up, thorough an over-much fatnesse, doth indicate an unstable, deginaticke, grosse, and dull witted person, by the agreement of Palemon, and others.

The forehead narrow, to be foolish: the same long in forme, vnapt to learne. The forehead or bolned out, and round, to be a deceiver, subtle, and wily. The forehead wrinkled, to haue deepe cogitations, and buethened with cares. The same round in the bolting out, to be not onely enuious, but crafty. The forehead large (after breadth) doth denote such a person, not only honest conditioned, but free of expences, and liberall in gifts, as Loxius, Philemon, Palemon, and sundrie other writers report.

Certaine report, and rightly in the same, that the forehead overmuch wrinkled, dooth argue much vnshamefastnesse in that person: the reason is, when the Vertue apprehensiu and conceiuing is weakened, the same then cannot exactly discern the Congruent, from the incongruent: of which insueth those that are brought without shamefastnesse. The cause of this is, in that the forepart of the braine is very moist, and of the over-much

F 4.

moisture

myselfe is this great wrinkling caused of the
forehead.



Yet note, that the wrinkling of the forehead may
like be proceeded of two causes, as of drinelle and
moisture: saying the difference is, that the same
which proceeds of drines, doth not occupy the whole
forehead, so that this signifieth irascibility in that
creature, and anger in the other person of a more
fier quality. The reason is, for that the person dis-
cerneth not the same, which causeth and retaineth
both the ire & hatred, without due cause: and such
also are knowne (for the most part) to bee full of
envy and strife, yet covetous & ill tongued. Whom
many famous physicians be there (saith the Physi-
ognomer)

agnomer) which nothing at all regard, nor care
for the science of Physiognomy: yea, they in a man-
ner wholly deride the professors of the same, tho-
ugh their simple trade, and study bestowed in
this science. Avicen reporteth in secunda quarti.
Chap. 26. that necessary it is for a Physician by
physiognomy, diligently to consider in the face,
eyes, and other members, the euill forme not na-
tural: and that he especially regardeth at the first
whether the same forme & note be natural, and ac-
cording to the individuate like answering, so to
pronounce judgement. The like words in a man-
ner, reporteth that worthy man Galen, in his first
booke of complexion.

Henricus and Guido, in a proper chapter of the
bookes wrote, that such having a short fore-head
(as to length) and both the temples flat, and
the bones large, be prone and apt to come vnto
that impostumation or swelling in the throat, na-
med (of many) the Kinges euill: for that in such
Creatures the matter is readily deriued and sent
to the necke: but this especially hapneth to Chil-
dren, through gulosity and much feeding, and
both drinelle and moisture of body: yea, the
same is the more certified, when as the head (to
the iudger) appeareth big, and not due proporti-
oned.

Conciliator thus writeth, that the person
which

A pleasant discourse

which hath an euen stretched and smooth forehead, with a certaine shining in the same, is denoted to be not onely a flatterer, but deceitfull, and hardly to be trusted. And many like were the Bononians which Conciliatore obserued and noted in his time. The cause of this tention and cruennesse of the forehead, doth the Physiognomer suppose to procede, through the Chollerike quality, so that by his dunnesse the skin stretcheth out plaine: but the cleernesse of shining, doth denote the subtilnes of skin, and humors: and by the consequent of the Spirits: so that the like forehead, dooth argue a ready wit: but such be faire spoken, vsing myght and selectable wordes, to the end of purchasing somewhat: for which cause aptly named worldly flatterers, and deceitfull through the moving of the spirits.

Such hauing wrinkles plaited or gathereth together in the forehead right by reaching, especially vnto the angle of the nostrils: are denoted to be persons full of care, and deep thoughts bethinking weighty and serious matters, through the sad humour melancholly.

Such hauing the forehead, parted (as it were) here and there, or the same rough in sight, or otherwise very hollow in the middle (as if the same to a gutter dented in) with an euennesse throughout, by a loosenesse of the skin, appearing as one smiling:

of Physiognomie.

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smiling: be not onely noted subtile, and very crafty, but couetous and very nere or hard persons to deale withall: yea, this note perhaps in some may indicate foolishnesse.

The forehead much awry formed, bearing out both high and round: doth declare such a person to be weake of courage, neither profitable to himself, nor to any other, impudent, lacking both reason and wit: as the Greek Authour Adamantius writeth.



The forehead gathered and wrinkled to a cloude along the forehead, or downe the middle of it towards the nose, as if the skin were plaited: both signifie such a person to be treacherous, and reuenging: applied of the philosopher Aristotle

A pleasant discourse

Aristotle, to the Bull and Lyon.

Such a person hauing a shadowed and lowe forehead, with a pensiuell of look: doth not only argue a mourning and heauy minde, and giuen to much sadnesse, but sundry times to bee irfull: if we may credit the Commentatour Gulielmus Nurice.

That singular Philosopher Ptolomeus paruus writeth, that the person hauing a long, high, and large forehead, to be honest conditioned, much bearing, and suffering iniuries, yet of great likelihood to increase in Riches: this dooth the learned Conciliatour report.

The forehead appearing euen and smooth, doth denote such a person to be effeminate, both in courage and will according to the agreement of Philemon, Palemon, Loxius, Aristotle, Conciliator, and the Greke Autho: Adamantius.

Michael Scotus uttereth, that whose forehead in the temples, shall appeare as puffed vp, through the grossenesse of the flesh, in such manner, that the like person hath the cheeks filled with flesh: doth signifie him to be very vncoustant of mind, proud, irfull, and of a grosse or dull wit: the reason of which is, the grossenesse of the temples and flesh: and of the temples and cheeks, both argue the grossenesse of humors, and dominion of heat, in that the same is cause of the irfullnesse, and rudenesse of wit.

Of Physiognomie.

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Wit. Such did the Physiognomer alwaies see, to haue a big head, with the forme eail, and broadlynately proportioned.

The forehead that semeth crooked in forme, & the same both high and round: doth signifie, or rather is an apparant note of foolishnesse, and impudency in that Creature.

These hitherto of the iudgment of the forehead: to which added (as matter agreeable) of the three principall lines, commonly scene in most Mens foreheads, with the skillfull iudgement of those, and other notes there appearing in sundry

subiects: much further all such as

mind rightly to Physiognomate by this Art.



The

The iudgement of certaine lines seene in the forehead. The xvi. chapter.

The Physiognomer reporteth, that there came unto his understanding and knowledge, a certaine skilfull Jew, which could by Art Physiognomate and pronounce great matters by the only sight of the face, but especially the forehead: in diuining matters past and to come. He also could utter of riches, honors, and calamities: yea, of the fortune and infortune, both of the Father and mothers, and many other matters beides. The same skill when he desired of the Jew (by earnest suit to learne) he utterly refused, and denyed this request of his: so that forced he was to vse sundry questions and disputations with him: by which at the length hee perceiued and found, that this person was wholly ignorant of Physiognomy, so well Metamorphicall, as of the members and Planets: sauing onely by certaine lines, which at the last through his industry and labour conceined. And in these (saith the Physiognomer) haue I found and learned a singular practise, and an infallible or most certaine truth, which I attained by a long time of practise. So that this worthy Jewell, and most rare secret, he purchased after the manner abone uttered, not minding to hide the skill, but rather

rather furthering the same to the uttermost of his power, which he thought most agreeable, to publish next after this Chapter of the forehead, as in a most apt place to ensue.

The instruction & knowledge of which is on this wise: first conceiue that in the flat and euen forehead, you shall sometimes see there severall lines, reaching out the length of the forehead: which after the minde of the Physiognomer, do import and signifie three ages: that is to say, childhood, youth, and old age. This childhood both he here meane from birth, unto xrb. yeares: and youth, from xrb. unto fifty yeares: and old age, from fifty, to the tearme and end of naturall life: as the same hereafter shall plainer appeare, in the condition of the lines. **Wntsa:** a readier intelligence of the former words, conceiue this example here vnder demonstrated, which euidently to the eye uttereth these three lines, representing the three ages in most persons.

To come vnto the matter, the two neather lines, bring vnder the three principall, which make sometimes the form of an angle aboue: are attributed, the one vnto Saturne, standing on the right side, and the other vnto the Moone, appearing on the left side. Of these, that line also on the right side, ascribed vnto the father: and the other on the left side, vnto the Mother.



So that in the same place where these lines appear whole, they (of knowledge) doe affirmeth good hap and fortune to be: specially, if these lines and be strait: in that such lines appearing crooked, doe evermore argue the contrary: and the same, either more or lesse, according to the strength and weaknesse of them.

Further, the three ages in all persons, are attributed vnto the two upper, and first planet Mercurie: as heere vnder by this figure doth plainly appeare.

Of



Of which the first, and neathermost towards the nose, is named Mercuries line, which representeth the first age: for that in such an age and time, all persons then be aptest to conceiue and attaine both learning, sciences, and handy crafts: yea, this is named of most men, the flourishing age, although the same somewhat wanton, and vnconstant.

The second line upward (named Iupiters) representeth the second age, which the Physiognomer nameth, the time of veneration, and wisdom: for that in the same Age are the large

3

show

show of descent, conditions, & liberality offered: yea, both the stability in religion, & discretions in men, and their laudable actions. Further, where vertues are imbraced, vices left and detested. Where also is (in men) a fruitfull and commendable wit offered: where besides is the mother of honesty indurated: all which by Jupiters line, are (after the agreement of sundry ~~W~~riters) represented and exprest.

The third line (after the mind of the Physiognomer) representeth a third age: which of all men is knowne to be the time of sadnesse and couetousnesse: yea, the wearing out of pleasures, and the end of naturall life. If this line be fortunate, the same then both indicate an increase by husbandry, land, houses, and al such matters which appertain unto the office of olde age: so that to such a third line, are all these agreeable, which are attributed to Saturne.

Some perhaps will argue and say to the Physiognomer, that this is the age of deuotion: to which I thus answer, that old men, in verie deede be then more inclined and bent to serue God seeing that age is then dissolued, and become impotent unto the wanton pleasure and luxuries: through which these are the more prone, and disposed unto prayer, and the faithfull seruing of God.

The

The time (to come to the matter) of youth, is knowne to be naturall, and not through endeuor, for which cause, a more affiance and trust, is to be had and found in them for the more part.

So that in the same place, where this line is broken, there the infortune is: as either sicknesse, impouerishment, or any other hindrance.

If the two neather lines (next the Nose) bee whole, and that these, forme as it were an angle and come about: do then denote (as the Physiognomer hath many times experienced) that such persons to haue a notable fortune unto the attaining and purchasing both of riches, and promotions. Although few such there be, which possesse and inioy the like note.

Further, the said two neather lines, vnder the three principall, are thus applyed: that is, the right line vnto the Planet Saturne, and the left line vnto the Moone. The right line also is attributed to the Father, but the left line to the Mother. By which vnderstand, that according to the presence and form of the lines: so iudge of the fortune and infortune of that person.

But when the saide two lines doe reach and meete into the forme of a triangle, and that there appeareth an ouerthwart line stretched and crossing about the nose: yet in such manner, that the same formeth not with the others, a perfite triangle:

A pleasant discourse

angle: both then denote a competent fortune vnto such a person, and this according to the strength of the lines there scene. For where these lines are broken off, lacking, or crooked: there they witness and signify the infortune to succeed.

If a line appeareth in the middle, vnder the lines, in the Diameter of the Nose: dooth then argue a singular fortune, and the great increase of riches.

The Philosopher Ptolemeus paruus writeth, that if one line reacheth along the forehead, as from the right side vnto the left, dooth then promise such a person (after nature) to liue threescore yeares.

If two lines shall the like stretch along the forehead: do then promise such a person, to liue vnto the age of thre score and ten yeares.

If thre lines the like, then vnto fourscore yeares.

If foure lines the like stretched along the forehead doe then signifye fourscore and ten yeares. And if five lines the like stretched along, doe then declare an hundred yeares: as the learned Ptolemeus writeth.

If the thre lines aboue described, are crossed of other lines, doe then denote hatred, troubles, and persecutions for the more part.

If the said crossings of the lines, shall make an

Of Physiognomy.

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an angle: and that one line be bigger then the other: in such maner. that the same stretcheth ouer the angle aboue the nose: both then signifye, that such a person hath Enemies, but they shall not greatly harme him. But further of this forme of the angle crossed, may a man learne and vnderstand, in any work of Dialineary: that vttereth matter of the quadrangle of the hand: as touching friends and Enemies: and even the same is witnessed by the signes of the forehead.

If neither angle, crosse, or ouerwart line shall appeare on the forehead, both then signifye a lucky continuance and glory in workes, and a most happy estate vnto the end of life.

The sharpe crossing of lines, to the manner and forme of a pinnacle: dooth then demonstrate both household, and familiar enemies, or enemies of the owne kindred: as Morbeth the Cardinall writeth.

If any two lines of the forehead, are nere joining together in any part: doe then demonstrate discord and contention with many persons.

The comelinesse and good proportion of the thre principall lines of the forehead, dooth denote a worthy fame, and singular wit. as sundry Authors write, and the same affirmeth the Physiognomer.

If many lines are discerned in the forehead, then

A pleasant discourse

then (so appearing) those are named the sisters of the three principall lines: as writeth the former Morbeth. If but one line onely is scene or dooth appeare in the forehead, then according to the manner and forme of the same, & place where that appeareth, with the age of the person and dominion of the Planet, must a man like iudge.

If no line at all shall appeare in the forehead: then by reason, no iudgement at all can bee pronounced.

When in the breaking, those lines appeare crooked in this manner, as the example here under of the one plainer expreth: dooth then signifie the greater infortune to that person. As the like by obseruation was noted, in a certaine Italian, and sundry others.



Of Physiognomic.

If any of the lines appeareth crooked or bended upward as a Bow: doth then indicate the greater infortune: But if any line downward stretched, then the lesser infortune, is signified by the same: as Mantuanus and Cocles write.

When in the crooking any of the lines shall bee crossed, especiallie Marses line: doth then signifie violent death vnto that person: and this (according to the posture and place of the line) shall like be iudged to happen, either in the second or third Age.

The Veines very bigge appearing in the forehead: doth denote the exceeding qualitie of Choller, and that such a person to bee exceeding yrefull.

These hitherto of the iudgement of the three principall lines, appearing and to be scene (in a manner) in the foreheads of most subiects: which diligently obserued, and noted by due circumspection, shall in the end finde this rare and Golden secret, hid a long time from many good wittes: yea, and of these sufficiently skilfull in other lawdable Acts. And that this Jewell may not appeare mutilate, and hyperfite, for the lacke of more principles and instructions to further the same: I intend to publish a singuler treatise verie rare, and knowne but to few Students, intitled Metoposopic, or by a more knowne name, the view

A pleasant discourse

view and beholding of all the lines appeering in the forehead, beginning orderly from Saturns line vnto the eynes, written by a most learned Mathematician and Philition, named Thaddæus Hagecius of Hagck: the which added vnto the number of threescore examples, liuely counterfeited: that he by diligent trauaile, noted and obserued: which no doubt will much help and further those, that mind to iudge on subiects by the ayde of these faithfull instructions, and liuely examples: published in this perfit manner, by that worthy man aboue named: for recompence of which trauailes, he in my (opinion) well deserueth immortall memory, among other of the learned Philosophers; which commendation and opinion of mine, I refferre to the wisdome of the Readers, at the coming forth of the Treatise: in the meane time, I wish the Readers to vse these instructions aboue vttered. Next followeth the iudgement of the ouer-browes, as a part belonging to the forehead: by which singuler matter

may be learned and
knowne.

Of Phisiognomie.

45

The forme and iudgement of the ouer-browes.
The xvii. Chapter.



The Learned Philosopher, named Nancius Natuæ, writeth in the second Book (de partibus Animalium) that the ouer-browes and eyelids were ordained for speciall helps to the face, as to ornate and beseme the same, with the auoyding of other inconueniences.

The place of the ouerbrowes (as writeth Cornelius) is a part of the forehead, and formed of nature in that seate, where the bones knit and ioyn together. The ouerbrowes also, were ordained to man (as reporteth Thaddæus) both for profite, and comelinese sake: these for profit, that the moisture

A pleasant discourse

sture and sweat falling from the forehead, might (as penthouse to the eyes) so cast off the moisture distilling, and like the humours and moisture falling from the head (thorough the same euelsing) shoue them off, without harme to the eyes. The like words in a manner, uttereth the Physiognomer Cocles.

The ouerbrowes (as reporteth Cocles) were appointed by God and Nature, in the knitting and ioyning of the bones: for that in manie old persons they grow and ware so long, that of necessity, and so comelinelie sake also, they must be clipped.

The causes of the haire (as writeth the Physiognomer) are noted to be foure: as the Efficient, the Materiall, the Formall, and Finall. The efficient cause of the haire, is procured two waies: the one is naturall heate, which eleuateth the humours from the moisture of the body, and sendeth or carrieth them forth vnto the skynny parts. The other is the cold ayre, which both thickeneth and coaguleth those humours, and reduceth them into the forme of haire.

The materiall cause, is two waies, the first is farre off, and is the corporall moisture: the second cause is nere, and is the earthly vapo or humo, in which is enaporated from the moisture. The formall cause, is the forme of the haire, as the length
and

Of Physiognomie.

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and roundnesse of them. The finall cause, is the diuersity of haire, as to the decking & besecming of the body, like as the haire of the ouerbrowes, of which our intentes is to write at large in this Chapter.

The ouerbrowes haue a hid vertue, to expelle the affections of the mind: of which this prouerbe that the person raiseth or listeth vp the ouerbrow: meant by the same, that such a one to be arrogant and proud. And such appearing like, doth the learned Thaddeus, rightly name haughty, and slowe of countenance.

The right ouerbrow is more raised, and bended than the lefte: in that all the partes thorough the cause of moouing, do decline and lean vnto the upper sight. The right kidney in like maner is known to be higher placed, than is the left: as the abovesaide Thaddeus writeth.

Such hauing the ouer-browes verie hairy, be noted peeuish, and ouerthwart in wordes: the reason is, for that the much quantitie of haire, doth argue the great plentie of hotte and adust matter, thorough the cause of heate and adustion: of which insueth, or is procured, the uncomelinelie of speeche, thorough the swiftnesse of wordes, and hasty talke. Their maners in like condition be vntoward, and eluish: seeing the vnderstanding and worthy behaviour, is not caused, but thorough a
tem-



temperament, and depriving of aduſtion. For, of the great aduſtion, is the braine euermore heated, or a light cauſe heateth, through the notable hearing: & by the conſequent ſuch be clatterers & furious: and they neither think, nor can thinke any direct in their words, a good or right diſcourſe.

The overbrowes ſtretched upward, if of the haire diſcend vnto the beginning of the noſe, and upward eleuated vnto the temples, do denote the dominion of heate and wrath, and ſuch are known to be of crafty and wicked conditions.

Conciliatore writeth, that whoſe overbrowes appeare whole, and not ſeueared of hayres betwene each, are noted heauy and ſadde perſons, applyed vnto the ſimilitude of the affection, and
paſſion:

paſſion: as both Ariſtotele, Albertus, and others report.

Morbeth the Cardinall writeth, that whoſe overbrowes are ſtretched vnto the noſe, and reach upward to the Temples, in ſuch manner, that the haire ſpread to either ſide of the Browes, bee not only noted ſimple, vniſhamefaſt, enuious, fooliſh, without fraud or deceit, but vniſatiable and gluttonous, applyed to the Sew.

The overbrowes black, not much crooked and deuied with a ſpace, are moſt of al to be commended: for ſuch over-browes had our Sauour Jeſus Chriſt and the chaſt Virgin his Mother: as the ſingular Nicophorus Preacher, and chief Maſter of Conſtantinople Church, and Maſter alſo of the Eccleſiaſticall Hiſtozies reporteth, in the ende of his firſt Booke.

The overbrowes thin and of meane bignes, argueth a moderation in that creature, & the goodneſſe of humours: for ſuch having the like overbrowes, are noted to be ingenious and ſearchers of deep ſecrets, as both the Phiſiognomer Cocles, the learned Philemon, Conciliatore, Albertus, and others agree in the ſame.

The Phiſiognomer Cocles reports, that when the over-browes appeare thicke of hayres, and ſo plentifull or abundaunt, that theſe (as the Phiſioloſopher writeth) doe diſcend to the beginning
of

A pleasant discourse
of the nose, and appeare through the same whole
ioyned together: doe then signify great adustion;



and such hauing like ouerþowes, are melanco-
licke, and of an euill nature: yea, wicked persons,
and sometimes Thieves, rauishers of Gardens,
Murderers, but deceiuers alwayes: and to be
briefe, all vices and wickednesse, are comprehen-
ded and knowne in those persons. Of which, the
notiue Philosopher in his Mother tongue, writt
these warning verses, which follow:

NON te fidare, de le gionte ciglie
Ne de le folte, se guercia e lo luce,
Che chi le porta, guarda non te pigliè.
Impio danimo, ladro, falso, e fello,
Cum

of Physiognomie.

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Cum bel parlare, soo tempo conduce,
rapace lupo, cum vista d'agnello.
Non fu mai guercio, cum l'alma perfecta,
che non portasse, de malicia schermo,
Sempre seguendo, la superba secta.
These hitherto Franciscus Asculanus.

In these Verses aboue noted, doth the Phy-
siognomer declare and report, that the Squint or
goggle eyed persons, to be greedy Catchers, coue-
tous, dissemblers, and malicious: and in a manner
so euilly enclined, as such hauing the ouerþowes
ioyned, through the hairs thick growing between:
and the like may be saide of those hauing but one
eye, so that the other parts are agreeing. And gene-
rally these thinke all euils, if we may credite the
Physiognomer.

This Goggling of the Eyes, is caused manie
wayes, as Auicen writeth (tertia tertii capitu-
lo 28. de strabositate) where he setteth, that som-
times the goggling of the eyes, is caused through
the mollifying and loosenesse of certayne Lacre-
tes, &c. and after the same manner he reporteth,
that this goggling is sometimes caused thorough a
driuesse, as the like hapneth in sharpe agues, &c.
this (saith the Physiognomer) scruieth aptest vnto
our purpose: in that the same corroborateth the
driuesse,

A pleasant discourse

drinnesse, which is cause of the haire, and two causes also are associated, unto the procuring of a wicked effect. And I neuer sawe (saith the Physiognomer) the goggle eyed person, without a mightie heape of vices, full of fraudulent iniquities and contumelious: the like do affirme of the one eyed persons, having the other notes answering, as above taught.



The auncient Rasis affirmeth, that such having much haire on the over-browes, are noted full of thoughts, and verie pensive, or most commonly sadde: and their speeche unseemely, and grosse. So that this Text confirmeth choller adust, and Melancholy humours: and is the cause also of many thoughts, and that such must

and

of Physiognomie.

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and bethinke great matters. A like note the Physiognomer diligently marked, in sundry Robbers by the high way (as above reported) by the saide Cocles. And such also are destroyers of Gardens, Theeves, and Murderers for the more part, if their faces be covered with a palenesse, or wholly pale: and on sundry like formed, the Physiognomer pronounced judgement by order of Law, and death to insue: which not long after happened, to the admiration of such which knew of the same.



An example of a notable Theefe, and ingenious in stealing and robbing, who in the Physiognomers time, was hanged for his wicked factes: both he heere plate by the way, for the better furthering of such, as minds to iudge by the Art, on

the

subjects

subiects like proportioned. This person (to come to the matter) was figured on this wise: he was of a meane stature, lean, and slender of Boonie, and proportioned in the members and partes of the same. The haire of his head blacke, curled, thinne, and long: the forehead square, and in the middle then, the haire of the over-browes bending, and thicke, and in the descending topned in the Cone of the Nose. The eyes were meate of some, deepe standing in the head, having glistering and fiery spots: the Cheekes somewhat bearing out, through the helpe and meanes of the Bones there placed. The Face was long, the Nose meane, as the same protulised vnto the mouth, and Chollericke of forme, the part vnder the Nose foueated: the mouth small, the Lippes thinne, and the neather (as the same were downeward) folded. The Chinne extending to a sharpnesse, or in a maner sharp downeward, and on the top foueated and round: the beard small and thin. The colour of the face was white, shed, or covered with a certain palenesse, his pace going like to the Peacockes, and that in a soft manner. His stature after Nature, was rather upright, then stooping or crooked: yet crookedly did this person walke by himselfe, as one musing by the way. His legges were slender, the feete small and fine, the heeles little and very flat: he went very seeme-

lie,

lie, and noate in apparrell. The shoulder points behinde were somewhat bigge, and a little crooked. The hands faire and comely, with the fingers long, and palmes long. He was a person (by report of the Physiognomer, of few words, yet quick of speech: and his actions for the most part, were done with much expedition, through a passing wit, great boldnesse and courage. In as much as vnto the Physiognomy of the Planets, the Physiognomer affirmeth, that the blacknesse of the haire of the head, and thinnesse of them, and crispnesse and quicknesse of speech, and motion of the body, and nose preterised and chollerick or holico, these indicated that Mars vertue to beare sway in him: for as much as in the respect of body, he had the breast large, and shoulder points big: which together were a note of hotnesse in that person. The thinnesse of the haire, signified a sharpnesse to be in him. His pace musingly, or as one full of thought, with the eye-liddes drawn or gathered together, and over-browes ioyning, through the thicknesse of haire over the Cone of the Nose: the eyes hollow or deepe standing, and Peacockes pace. The eyes thus low situated, did denote a Saturnine disposition in him: and this especially, the fewnesse of words, and hardnesse in uttering them. The longnesse of

B 2

face.

A pleasant discourse

face, with the cheekes like figured, as above utter-
red: the lips thin, and colour of the face wan, in-
dicated to Mercuriall disposition, the forehead es-
pecially square. The overbrowes arcuated, the
lips small, the sharpnesse of chin, and the frowne
of them: the decking or euen dressing of the hairs,
and fine apparrelling of the whole body: fine feete
with the heeles small and flat, indicated a venereal
disposition. The glistering eyes and spotty, were
by reason of the diness of the Animall Spirits
consisting in the braine: for that the same fir-
nesse and aduersion procureth men (without the
Grace of God) vnto thefts and robberies Saturne
also increaseth diness in that person: of the Sun,
the Moone, and Iupiter I write not, in that I re-
membred not the notes agreeable, at the writing
of this.

It sufficeth vs (saith the Physiognomer) that
we onely write, howe Saturne and Mars beared
sway, and procured this person vnto Thestes,
Venus vnto gaming: and Mercurie was in place
in his geniture, which caused him to be ingenious.
And heereof it succeeded, that this person had a
small and thin beard. To conclude, this conceiue,
that the members which possesse a cold and moyst
matter, the Physiognomer attributeth vnto the
Moone: the members which inioy a hot and dry
quality, he applyeth to Mars: the members which
containe

of Physiognomie.

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containe a dry and colde nature, he applyeth to Sa-
turne: the hot and moyst to Iupiter: the hot and
dry more temperate to the Sunne. The hot and
moyst members vncompact, and not much solide
and round, nor very loose, nor much erected and
clere, doth he attribute to Venus. The members
long, not protented and slender, are of Mercury.
Of the Saturnine and Partiall slenderesse, doth
the Physiognomer here omit to write, willing the
Iudgers in this Art, diligently to consider the
Saturnine lines, both in the forehead and hand:
and to learne the Physiognomy of the Planets,
before they enterpryse to iudge on any subiect. In
that the fownes, colours, clenly decking of parts,
and all other speciall members of the body, are to
be fully considered and beholde: afore any
mindeth to Physiognomate on the proper indiui-
duate.

The Physiognomer Cocles here uttereth an-
other example, yet easier to be conceiued, and vn-
derstood of all persons, than the other aboue
taught, which is on this wise. A certaine Con-
nouer, named Valerius Cesar, the Sonne of a
mightie Man when he gouerned, which was a
furtherer, a great Deceiuer, a breaker of true
faith, a spoyler of women, and a most great Ly-
ar: had the eyes glistering, which signified that
person to be gouerned of Mars: in the night
time



time he exercised revells, banqueting, and women: and this he followed in the time of his most serious affaires: he sildome gave eare or heard any of his subiects causes. He was a man given to be solitary, and full of thoughts and musing, sometimes prodigall, and of no stable Religion: he also was covetous, and fearefull, yet bold in wordes, and indued with a singular eloquence: in diuers publicke matters to be heard, or in places of Justice he thymied: and this caused, thorough the disposition of Saturne and Mars, as above uttered. He was

was a person having a most detestable wit, especially about wicked businesse, which proceeded of Saturne and Mars. The colour of the skinne was swan, and had an Aquiline nose, which witnessed the disposition and nature of Mars. But at the meeting of the three upper Planets in Cancer, dyed that mighty man above noted: whom some report, was Pope Alexander the first, which seemed to be an enemy in Ecclesiasticall matters (but in what manner) I cannot iustly report. To be briefe, about the time of the death of this Pope, hapning at the great conjunction of Cancer, lost this man his government, and soe vexed with a grievous sickness.

And thus about his stocke and kindred advancement, was at that time infortunated, and thysune into Prison. This person was most vile in deeds, and bold in words, in that the Saturnine disposition bare sway in him. And of this it came to passe that he was so great a dissembler, and deceiuer of many: soe when he was come vnto his uttermost timent, hee vanished as a smoake or vapour: in that Mercury of the Alchymisters, was euill fired and congealed. But the salt Armoniacke, and the salt Alkali, were separated from the iuyces of the Hearbs.

Such which be accustomed to weare gorgeous apparrell, many ornaments and Jewels, like to women:

A pleasant discourse

Women: or that he much delighted to sweare and vse sweete Powders, and pleasant Commanders: are reported to bee spiced with the disposition and nature of Venus.



Whose haire of the eye-browes are descended downward from part of the nose, and retched upward from part of the Temples: is noted vnshamefast, and dull of wit. For the vnshamefastnesse, proceedeth through a iurious hotnesse, and ouermuch mouing: and the dulnesse through the same cause: as Rasis, Palemon, Loxius. Adamantius, and sundry others affirme, and the Physiognomer with them.

The overbrowes thinne of Haires, and of a meane bignesse, doe insinuate a temperment, through

of Physiognomie.

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through the goodnesse of humours: and thorough the separating from very much aduersion. And such by report of the Physiognomer, are noted ingenious, and searchers of deepe secrets.

That worthy man Rasis reporteth, that the overbrowes long, do signify arrogancy, and vnshamefastnesse in that creature: the cause did the Physiognomer aboue utter.

Conciliatore writeth, that when the hayres of the overbrowes are stretched vnto the Temples: such a person is knowne to be nasty or vncleanly: and of some noted to be a mocker and dissembler: which the Physiognomer seemeth not to haue noted in his time.

Certaine affirme, that the overbrowes long, do argue such a person to be arrogant, lecherous, and verie vnshamefast: which matters truly are increased, for the most part in olde age. As the Physiognomer Cocles noted in sundry individuals.

The Learned Auicen writeth, (primo de Animalibus) that when the hayres of the Overbrowes descend by incuruation or crooking, from part of the Nose, dooth signifie a sharpe, that is, a ready wit and ingenious, in wicked and detestable matters or busineses. When the hayres bee stretched, and crooke to the outside of the eye corners Lachrimall: such a person (by report of the Phys.

Physiognomer) is noted, to exercise iesting, and to play the iester, and to take great felicity therein, except his education otherwise contrarie the same.

The haire of the ouerbrowes, if they shall be stretched, and lye so strait as a line in length, and these long, doe demonstrate an euill, weake, and feminine minde: applied by the like, to women. And these manner of eye-browes (saith the Physiognomer) do I attribute to Venus: and such hee saw (for the more part) to be Cyneides: or els very luxurious.

The ancient Palemon writeth, that if the haire of the forehead or browes, be stretched vnto the middle of the nose, and that thicke appearing, but vnto the partes which consist on eyther side, little: is an argument of magnimty, and of most singular Vertue of minde, in that creature. The haire in the same place stretched straight out also, do denote such a person to be very frantfull, yet indued with deceites, as wee may credite Palemon.

Auicen (primo de animalibus) reporteth: that when the Ouerbrowes are stretched according to a right line, it doth then signifie a feminine minde: he also writeth, that the haire of the Ouerbrowes hanging downewards, do signifie an enuious person: the Ouerbrowes crooking, doe

denote

denote a weake minde, and feeble of Courage. The Ouerbrowes so much crooking, that they appear almost ioyned to the nose, do denote a verie subtle, and an ingenuous person. Such ouerbrowes (saith the Physiognomer) declare a studious person: and applied for that reason to the Planet Mercury.

When the ouerbrowes shall be thinne, in the diameter commensurated, & that these are large: this person (by report of the Physiognomer) is noted to be of a quick & ready vnderstanding. Some write, that if the ouerbrowes bended, are ioyned together at the cane of the nose, argueth a subtle and a studious person. If these there knit (by the agreement of all writers) do witnesse a sad person, yet not the wisest, as the Physiognomer noted the same.

Here the Physiognomer propoundeth a solemne Probleme, that may be demaunded, why the haire of the ouerbrowes, are farre more ensted in Old Age, than in Youth: to the which question he maketh this answere, that seeing the generative vapors of the haire of the ouerbrowes which are carried or sent forth, by the ioints of the bones, and in youth are compact, and well ioyned thorough the tenacitie of moisture: for that cause the vapours cannot haue their free passage forth, seeing the penetration in them at that age,

is

A pleasant discourse

is prohibited. But the moisture of the selfe. ~~from~~
ioyned in old age, is consumed and dried: where
of the bones are caused more open, and the vapors
free do consequently ascend, thorough which the
hairs of the overbrowes are then procured to grow
long.

The haire of the over-browes thicke, and so
long stretched out, that they seeme in a manner to
shadow the sight, denoteth in that person the ex-
cesse of heat. The overbrowes thin of haire, and
the places much fleshy, denoteth a slowe and dull
capacity and colones ruling in the principal mem-
bers, as the learned Thaddeus writeth.



The haire of the over-browes nere touch-
ing, and in a manner ioyned together, are noted to be

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in the worst condition of all others: in that the
Browes like formed, doe argue a wicked person,
full of mischief, vngenerous workes and deeds, &
gush to wicked Arts. As the like, the learned Io-
an Indagines affirmeth, that he obserued in sun-
dy old Witches, brought to bee burned, hauing
the like overbrowes.

The learned Physitian Thaddeus reporteth,
that he obserued a iolly Captain, a great traualer,
a Pirate on the Sea, and a rauisher of Maydens
in the City of Nymburge) three yeares before hee
was cruelly slaine of the Tartarians, who had the
like overbrowes, with the eyes glistring, and fire
spots in them, hauing also an awful & fierce coun-
tenance, and manne of colour in the face. What
the forme of this person, may nearer be understood
and learned of the professors of the Art, dooth
concerning this figure here afore demonstrated liue-
ly to the eye.

The haire of the overbrowes white (as repor-
teth Ioan. Indagines) doe argue an effeminate per-
son, lightly believing and foolish. If the crooking of
the haire declineth vnto the temples, and to the
bowing out of the cheekes, denoteth him to be neg-
ligent and foolish. The overbrowes, if they reach
out long, and appeare thicke of haire, argueth
meditating, and bethinking mighty matters, as
the Physiognomer reporteth.

The



The Physiognomer Cooke's here placeth another example, of a certain person that hee hath (in his time) which by reason of the overmuch hotuene consisting in him, was knowne to be a soule full of inuidie, furious, yefull, euill tongued, and impatient: whose posture and forme of parts is thus described. He had the head pinaple like, the voice low, specke of speech, and in stature muscularous, sanguine, yet tending vnto cholle. The eares were great, the forehead bearing down after a round manner, the overbrowes joined together and much hairy, the eyes small, hollow standing glistering, and fire: the nose flatte and hollow

in the middle at the cheekes bony, and somewhat flat at the mouth great: the lips thicke, and folded outwards, the teeth bigge, the Chinne sharpe and long, the face long, the necke grosse and short: small was the distaunce betwene the heart and braine: by which appeareth, that the skill of the Arathomy, is verie necessarie in this Art.

The shoulder points were great and eleuates, with a largeneesse of the breast: the part asore (named Metaphrepon) was eminent and fleshy, the Hypochondria great, the legges short and muscularous: the armes long, grosse, or legge, the feet big and articulated, the heeles great, the soales of the feet hollow, a swiftnes in pace, and treading short. He bare the head (by turning hither and thither) after the manner of the Hart: ouer all the body he was most hairy, hauing a red colour in the face: which notwithstanding was a darkie fiery. In the hands he had the Cardiacke, and middle naturall line, very large separated, and were most red, with the mensall line naked and alone: in the palme of the hands were onely three lines: with the rest of the tubercles, and other lines infortunated and depressed: that denoted a most beluine or brutish nature, to consist in that person.

For as much as Michael Scotus hath scriuolously written of the overbrowes, for that cause doth the

A pleasant discourle

the Physiognomer Cocles, wittingly outspate his sayings in his Chapter: considering they do so farre disagree from the liuely Art. And the learned Ioannes Picus, greatly discommendeth this Scotus, affirming him to haue writtten no waightie matters of importance, but rather trifles, and of these full of superstition. Witherto of the Ouerbrowes, with the liuely examples described of the Physiognomer much furthering all such as be delighted in the Art: next to this doth he speak both of the bles and iudgement of the eye-lids.

The forme and iudgement of the Eye-liddes,
and haire of the liddes. The 18.
Chapter.



Isidore

of Physiognomie.

57

I Sydore writeth, that nature ordayned the couer of the eyes, or eye liddes, to defende the eyes from outwarde harmes: as from flies, moths dust, strawes, and such like, that might otherwise fall into them. The eye liddes also be the couers, with which the eyes are ceuered: and (of Isydore named) the eye liddes, in that these couer and hide the eyes in slatie. For the same cause, the like is to be learned and vnderstanded of the nature, and diuersitie of the heares: as afore in the other chapter, of the ouerbrowes. Here in this chapter, hath the Physiognomer diligently gathered together, the sayings of the learned Conciliatore, and others, although but a fewe notes of them were to be founde.

The eye liddes, which on the eye approached nigh the angle, in the lacrimall part, if the same be exceeding small and thinne: doth denote the disposition of the maner, and malice of the foune. The cause of the smallnesse of heares, doth little the matter indicate.

The thinnesse of the heares, doth argue the subtilnesse of matter, that is, of the humours, and the dominion of choller. Such are knowne to be malicious, vicious & wicked: yet consider diligently, all the other passions of choller. When that place shalbe fleshier, like to the Bites eien, then doth the same denote craftinesse, and an euill hotnesse, and



is also a chollericke foole. For which cause (sayth the Phisiognomer) beware of the chollericke, not regenerated of the holy Ghost.

The lacrymall or inner corner of the eye, when the same is little and narrowe: doth signifie a craftie person, as Auicen reporteth; primo de Animalibus.

The upper eye lidde bearing out, rather blotene vp: then full appearing, and somewhat declining ouer the eye: doth argue that person to be hauie and disdainfull.

If the eye liddes doe decline downewards, full and very thicke, especially when they be couered with a rednesse: doth indicate such a person to be a ruinous and wastefull drunkarde. The reason is, for that these signifie a weakenesse of the eyes;

and



through such a weakenesse, the like persons feare the drinking of wine. As the same, Phisiognomer obserued and noted in many, haunting tauerne, and such ofte drinking Paulmesse: of which one, the like was a certaine Countryman of his, being an exceeding quaffer and drinker of Wines.

That if the neather eye lidde shall be small, & narrow & close together, in such maner, that it couereth but the whyte of the eye: doth denote the body to be gouerned of a dinesse of humours. If this like hapneth in any cause, of vertie sharpe passions; vnlesse nature hath so wrought the same (as Hypocrates wytneseth) doth then pronounce death at hande.



The auncient Rasis reporteth, that when the
haires of the eye liddes (so named of the bea-
ting of them) doe croke downewards, or be na-
turally wythed vnto one part: doe indicate such
a person to be craftie, and a liar.

Why the liddes are placed on the eyes, doth
Gulielmus Nurice thus define: that by them, the
condition and qualitie of the eyes, might the rea-
dier and better be defended and preserved from
the outwarde matters: euen as the sheath, on a
sworde: for that cause, such a person which hath
a grosser or thicker cie liddle, doth further see from
him: for as much as these preserve the light of
the eyes, from the outwarde heate, and cold. And
of this, manye beastes see further off, than men:
and

through the grossnesse or thicknesse of the Eye-
lids.

The corners of the cies, when they be delated,
doe then argue a sicknesse or disease of the eyes.
And if these haue any flesh bearing out, do denote
drunkennesse: especially when the eyes are bea-
ring out, and the eye-lids be dry: as in many the
like, the Phisiognomer hath obserued and noted.

The vpper eye-lids couering the neather, doe
argue (by the report of Conciliatore, Albertus,
and others) long life.

The corners of the Eyes dylated and large,
through the cause of a smiling eye: doth indicate
a lletcherous person: and this note, applyed (of the
Philosopher) to Venus.

The often beating or panting of the eye-lids,
doth argue such a person to be fearefull, and bered
often with a frenzinesse: as Palemon, Loxius, and
sundry others report.

The eye-lids thin (and in health) are best com-
mended: for these declare a laudable minde,
nighest approaching to God, through an vpright
behaviour.

The iudgement of the spaces betweene the eye-
browes, after the mind of Michael

Scorus. The xix. chapter.



The spaces betwene the eye-browes, nere joining together: declare that person to be a nigard, enuious, very much desirous of beautifull things, hauing a strange fortune, and more rigorous then gentle in behauiour.

The spaces betwene the eye-browes, if they be large: doth denote such a person to be of a dull capacity, yet of a great bo'onesse, very sufficient neede, of a perfit and upright friendship: these therto Michael Scotus, if we may credit the agreement of these sayings.

The nature and iudgement of the mouings of the eyes. The xx. Chpter.

The



The Physiognomers confirme their sayings, by the signes and notes of the eyes: in that the notes which are discerned in the eyes, be figures and utterers of the affections of the heart.

The eye is the instrumentall member of sight, whose quality is moist, in a round forme figured, with a certaine plainnesse: and formed with seuen coats, and three humors, as writeth the learned Sillanus (super nono Almanforis.)

The passions of the minde, as trouble, myrth, loue, hatred, and such like: are especially declared and uttered by the eyes: after the agreement of all Writers.

The especiall colours of the eyes, are knowne to be foure: as the blacke, whitish, variable, and gray.

gray : as the worthy Canamusalis (in libro oculorum, cap. tertio) reporteth, and the like Ichusalis.

The round forme of the eyes, is better mooring, perister, and uncorruptible, through the lacking of corners : as all the learned agree in the same.

The cornered eyes, haue very often superfluous moisture standing in them : as writeth the singular Constantine, in libro oculorum.

A perfit forme and condition of the eyes, doth denote an honest person : as writeth Gulielmus Nurice, Conciliatore, Albertus, and others.



The eyes big and eminent, doe argue weaknesse, and a feeble courage : in that these be so caused

fed bigge, thorough the much abundance of moisture of the brain : in which is coldnesse, that sheddeth along by the Members, and ertinguisheth the bloud. So thrt such a Braine is more colder and maiester than it ought to bee: and in such a body should bee the lacke both of naturall bloude and courage. And as the spirit and store of bloude, procureth boldnesse in men, euen so doth the colde and moyst quallity, contrarie worke and cause fearefulnesse.

Rasis reporteth, that the Eyes beeing verie eminent and bigge : doth argue such a creature to be fearefull, and applied to the Hare, Cunny, and Frogge.

The eyes outward extended, do denote (after the mind of Rasis) such a person to be foolish : but the eyes deep standing, doe denote such a person to be subtile, and of euil conditions, through the part of the wicked quality : yet such be of a good & sharp sight, and see further, than the eminent eyes do : in that the visible spirit is more gathered in the deepe eyes, and the seeing vertue stronger, yea, the light is receiued in greater quantity, as by experience is known in the Gunner, which minding to shoote strait, winketh with the one eye : & like the Carpenter, in the laying of his line right : Witherto Auerroys. But thorough the contrary cause, such hauing the eyes eminent be weak of sight, and see nothing

no) a famous Chirurgian, and a most special friend of the Physiognomers. And as this Cocles had afore pronounced and iudged of the young man, euen so came it to passe (thzough the lack of grace) that hee was hanged, in the yeare of our Lorde, 1496.

And this Physiognomer on another, named Tadeus Guidottus, pronounced a like iudgment, which (as he reporteth) was also hanged for theft, by sentence of the law. For these are wel known to haue a subtle wit, alwaies ready and prone to euill. The like confirmeth that worthy Conciliatore, saying, that the eyes swiftly mouing, and appearing sharpe of looke, are noted crafty, vnfaithfull, and theues: as of nature these are vttered. The cause is, in that thzough the subtilenes of wit Theft proceedeth, and the strange deceiuing. For the subtle wit proceedeth thzough the subtilenes of humors, insuing of the hotnesse of complexion, as aboue vttered. And the mouing proceeds thzough a hotnesse: so that when the hotnesse is great, then is the switnesse intensified.

The looke fired, is not caused but of the ouermuch and fired thought, and of the often desire to deceiue. By which reason, for two causes are the like in such a subject, that is, the mouing, which the intensified hotnesse signifieth: the other is, the sharpnes of wit, to the deep cogitation and thought,

to



to worke euill. The selfsame Rasis reporteth, that those whose eies moue fast, and be sharpe of look, is a deceiuer, crafty, and a thefe. Yet some may say, that Theues are melancholy, in that Melancholy proceedeth of a cold and dry humour: for which cause, the contrary of this is, as afore vttered. To the same, both the Physiognomer thus answer, that this is not alwayes certaine or true, in that there hath bene scene (saith Cocles) that partiall persons were Theues and robbers by the highway: and that those were found chollericke and Melancholicke, as shal after appeare, in the Physiognomy of the Planets, & Chyromancy (to come forth)

The slow moouing of the eyes, denoteth coldnes, declaring sadnesse and fearfulness in that creature. Such with the eyes moue the eye-lids together, are of a weake and feeble mind, as Palemon writeth. The eyes which shut and open together, denoteth a wicked and traitorous person. If water shall stand in them, it argueth a studious person, & an earnest searcher of Arts, as writeth Aristotle, Albertus, and Phylемо.

Conciliatore writeth, when the eyes are disformally moued, that one while they run, and another while cease running (although by these as yet) no wicked fact or mischief be committed or done, in cogitation notwithstanding the minde is known to be occupied with the like. And such generally the Physiognomer noted to be of wicked conditions: and prone to some violent, shamefull, or euill death. Yea, the Physiognomer hath often times obserued it, in many that Rob by the highway.

Ptholomy the Philosopher writeth, that the eyes yellow (so that the same proceedeth of no sickness) doth signify such a person to be a deceiver, and cruell, as the Physiognomer Cocles obserued in sundry Barons & Murderers. Further, such a colour indicateth the dominion of choler, with great adustion: of which occasion cannot otherwise be caused, but the dominion of malignity.

The



The eyes mouing swiftly, with a sharpnesse of sight, are noted theues unfaithfull, & deceyuers: yea such a note hath the Physiognomer scene many, which were after hanged.

One of these, was the sonne of M. Iulianus de Pontremulo, brought vp and trained courageously from a child) vnder a valiant and polittick Capitaine, named Francesco Rouerso, on whom hee pronounced iudgment, in the year 1492. and before the presence of M. Bartholomew (de S. Marino)

A pleasant discourse

nothing so farre off. The large eyes tending into a breadth of the body, like to the eyes of the Parthians, do indicate the moisture of bodie in that creature.



Such having the eyes eleuated, and standing high out, do see from them (as above vttered) but a little way: the cause is, that when the eye is eminent, it is then further distant from the braine: which is noted the Well-spring of the Eyes. So that through the farre distance from their spring, that is the braine, such eyes are hindered to see far: where otherwise the eyes standing deepe, do see sooner and further, yet such are noted to be of ill conditions. Further, conceive that through the Eminency of the eyes, diuers matters visible are represented:

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sented: so that such in a short time, can iudge of matters. They are also bablers, though the moist forehead of the fore head. And thereby are noted vnthamesfast and foolish: the selfsame (in a maner) doth the learned Asculanus write (in his mother tongue) in libro Cerbæ, as followeth.

*Gli ochij eminenti, et in figura grossi!
Gli ochij veloci cum lo batter sermo,
Matri e falsi, & de mercedæ scossi.*

By which he concludeth, that such are without discretion, thorough the small discourse of understanding. He also saith of these, that the eyes moving fast & quick, proceeding of hotnes, argueth irasculnesse, luxury, and bolonnesse, apted to the Hawk and Falcon.



The

forth) of the nature of Mars, yet may it be, through the accidents of the minde, that these are caused Melancholy adust: the same accident did the Physiognomer observe, in sundry Barbers, common Dicers, and Robbers, which applied their mindes and wits in these.



The Whanne and yellow Colour, doth sometimes indicate the complexion or quality of Choller adust: yet the same tending unto Melancholy. If to a Whiteneffe, to which a Greeneneffe is admixed, heate insueth: which of the Physicians, is properly named a leady colour, as writeth Almanfore, lib. secundo capit. 1. So that this lea Swartish colour, if the same appeareth nigh unto
a red

a rednesse (or a rednesse mixed to it) which demonstrateth that the grosse blood to beare sway, such as the quantity which approached to it, or as the rednesse which is mixed to it. This colour (by the agreement of the Physicians) is as the colour of the lungs, when the same is newly or ayme soorth of a beast, that is properly named brack of colour. The same of the lungs which after the drawing forth, beginneth to putrifye, and knock by, and a wan or leady colour appeareth in the same. Here note, that the Physiognomer willeth a man to beware and take heed of the like coloured persons, in that these are very evil and wicked: if so be these in habitude (as Cocles reporteth) be not laudable or comely. Such a colour the Physiognomer noted in sundry Cardinals, that were wicked in their deeds. Yea these of like colour he noted to be drunkards, lascivious, and practicers of false and wicked matters, without any shame: as the like of experience the Physiognomer reporteth to have knowne. He further willeth, that the Melancholy-like adust, are lecherous, unlearned and evill Swinish conditions: when as their heads be speciall, or pimple like, and halting fat cheeks. Yea when the adustion is overmuch, then such incurle and fall into a frenzie.

The Physiognomer noted, yea he iudged (before the learned) sundry of a like complexion, that became
It. came

came foolish : and of these two were Students at that time , who after the increase of this Melancholy, became foolish, according to the iudgement of the Physiognomer.



The eyes small, do argue such a person to be perverse, foolish, and saint-hearted, applied of the philosopher to the Ape : the reason is, in that when the creature is hot and dry, he is then malicious of the humors and spirits : and is a betrayer through the hotness and drynes, proceeding of the choleick adustion. For which cause, such are deceivers and partake of the Melancholy humors : of which fearfulness & foolishnes insueth through a drynesse. The deepness of the eyes proceedeth thorough a drynesse, which drieth by the moisture of the Pules

cles and ligaments. Of which insueth a drawing together into the inner parts, and the braine to bee exhausted . And the paucity of the matter of the eyes, doth signifie in the moisture proportioned the dominion of drynesse and melancholy adust, or a drynesse adustive : and for this, are fearefull, and deceivers, like to the Ape : as the same experience demonstrateth.

When the eyes are situated after length of the bodie (for that these naturall in Mankind, are situated according to the breadth of the same) this is then named monstrous, that is, not agreeable to nature : the cause of which, is the great hotness, as afore sufficiently uttered. Of which a deceiving and enuy ensueth, thorough a dayly or continuall desire unto the exercising and committing of euill facts, for the firminesse of the spirits, and distrazed or disturbed braine. Of the same, Ralys uttereth, that when the eyes shall bee placed or situated as unto length of the bodie, it doth then demonstrate the like creature, to bee subtle, and a deceiver. And one like to these by the report of the Physiognomer was the Brother of Hieronimus Sauonarola, who in verie deed, was known to be a great Seducer, and beguiler of the people : yea, a deceiver of deceivers, and the proper invention of deceite consisted in him, so that not his like was knowne or to be found in his time : this

A pleasant discourse
great deceiver, as Cocles uttereth, for the more
colouring and hiding of his frauds, published new
Statutes and lawes for the people, in the rich Ci-
ty of Florence. The Physiognomy of whom was



thus: he had a smal head, his eyes were amazing
to length of the body, his nose crooked like to the
Eagles bill, the lips thicke, the colour of his face
was wan adust, and the neck leaning or bending
to one side: and a note of the great hotnesse of his
complexion was, that hee could not endure to
weare

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weare on his head any other vnder his Cap, then
a fine and thin linnen cloth, for that the haire al-
waies shed of, how thin soeuer hee went couered
on the head: and balde he was (through this con-
tinuall shedding of haire) which argued the Do-
minion of binesse to consist in the forepart of the
head. And throughout the whole body, he was by
report of the Physiognomer most hairy: a note al-
so of great adustion in that person. For which
cause saith Cocles, beware and take heede of such
false Prophets, or that I may aptlier name them,
wicked deceiuers, thus complexioned and formed:
but haue an eye specially to such, whose whol com-
plexion is most adust.

Rasis reporteth (in secundo ad Almanforem)
that many spotted in the eyes appearing, doe in-
dicate an euill person: the rather when the Eyes
shall appeare variable of colour, which signifyeth
the wickedder person. For the varieties of the eyes
proceede not, but of a great hotnesse which eleua-
teth the vapors vnto the eyes: of which, how much
the more the variety of the eyes is, so much the
more doth the same argue an intensified hotnesse.
By that reason, howe much the more diuers the
spottes are, so much the more is the adustion:
and by the consequent declareth the varietie of
humours, and greater adustion: and this dooth
manifest the adustion of the spirit: of which, the

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varieties of conditions proceede, and the mightie heape of vices. So that of the great variety is the honest and laudable iudgement debased or caused the worse.



The looke of the eyes like to a woman, causeth the same disposition, as of such a complexion: and is the same in conditions as the Woman, as luxurious and inuericundious: for which cause such men of like nature be luxurious, and inuericundious. Of which, Rasis reporteth, that when the looke is like to a child, and that his whole face and eyes seeme or appeare as he smiled, this is a light-hearted person, and giuen to mirth without taking care of the affaires of the world. The eyes appearing wholly smiling, with the rest of the face in like

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like manner, be flatterers, luxurious, and ill reporters or slanderers. Some of this alledge a cause, and report that the mirth and length of life, to proceed of a good complexion: whose cause are the laudable humors and purenesse of them, through his agreement. So that the cause of life is hotnes and moistnesse: but of death, coldnesse and drynesse. The complexion of young men, is hot and moist, but of old men cold and dry: and the spote of the same is, that such which create much, doe liue a short time: and the gelded after nature longer then those not gelded: and the aged men which haue much flesh, do liue longer, in that the causes of much flesh is a hotnesse and moistnes. By which reason, Children that are hot and moist, be among other ages merry, and ioy through their complexion: and be without cares of the minde. So that such like to children in countenance, are the like in complexion: not bethinking earnest or waightie matters.

When the eyes appeare in rednesse to the burning coale, such a person is denoted to be wicked and verie obstinate: the reason is, in that the fiery colour, doth indicate a most intensified Choller, by reason of the hotnesse: and hee is vicious and obstinate, as appeareth in the verses in the first place.



Whose eyes be in colour like to the Goates eyes, is argued foolish: the reason is, that when a Creature resembleth to any beast, such a person is of the like nature, complexion, and conditions as in many places afore like uttered. So that such Goates eyes do indicate foolishnesse, and great simplicity. The Physiognomerm many times looked on such a beast, and found the eyes somewhat variable, with a certaine troubled matter about the ring & light of the eye, which declared after his iudgement, a complexion very flagmatick and watry, of which fearfullnesse and foolishnesse ensueth.

The eyes, which are like to the Colwes eyes, doth portend a madnesse to succede in that Creature: seeing the eyes like to Colwes eyes in Men, do argue a like complexion. For the complexion of such

such a beast, is cold and moist, of which the eyes are great: so that through a colouresse and moistnesse, is the slownesse and dulnesse of understanding caused, of which a madnesse and simplicitie ensueth.

The eyes gray of colour (to the sky) dry seeming, and dimmy: such a person (willeth the Philosopher) that a man to eschew so high as he may: for that this gray colour in dry eyes, is a note of wicked persons. The colour of the eyes, which representeth the colour of Byle, doth witnesse a strong person. The yellowish colour of the eyes, doth indicate a strong and stout person. The eyes appearing much blacke of colour, is denoted to bee of a hard nature and fraudulent. The deepnesse of the eyes is through a drynesse, drying the muscles and ligaments: of which ensueth a gathering into the inner partes (as afore uttered) and the braine exhausted. The eminency of the eyes representeth many objects, of which a peevish discourse ensueth, through a confusion of the objects.

If the eyes shall be small and prominent out, like to the Creavis eyne: doe denote the lewdnesse of conditions and foolishnesse. The reason is, in that the smalnesse of the eyes, dooth witnesse the paucity or littlenesse of matter: but the eminencie of them, doth indicate the over-much moisture in the fore ventricle, where the Spirites are letted,

A pleasant discourse
ted, and of this lacketh iudgement. The eminence
also of the eies, is the cause of the representing
of many objects, in so much that such a one cannot
discerne the congruent, from the incongruent: of
which dooth the pieuish and beastly discourse en-
sue, through the confusion of the objects.



The eyes tending upward, as the Dreyne,
which (and with this) appeare red, and are most
great: do indicate a most wicked person, lender of
conditions, a ffoke, a Bibber, and a Drunkard.
The reason of this effect is, in that the same signi-
fith the weaknesse of braine: for as much as
such a forme, proceedeth of a moyle braine. And
of the weaknesse of braine, is the drunkennesse
caused,

of Phisiognomic 70
caused, through the vapors ascending, which fogi-
ther disturbe the braine. The same eleuation of
the eyes, proceedeth by accident: in that this is
caused through the ouermuch hotnes, whose note
is the red colour, or the red colour indicateth. For
of an ouermuch hotnesse, is the disturbance (of the
rationall spirit) caused: as the like we daily see in
the fiery irefulnesse of men. Such eies the Phisi-
ognomer noted in the Citty of Viteberge, by one
Nicholas a Barbier: which in a manner, was
customably or daily drunke.

The eyes directed with the looke upward, qui-
pering, and with a palenesse of countenance infe-
red, do denote such a person to be of a fierce and an
inhumaine wit, of an enuious nature, and some-
times a murderer.



If any by nature, hath the eyes appearing turned upward: such a one of nature, is libidinous: applyed to the manner appearing in the dead Bodies. And in persons at the instant coating, as writeth Aristotle, in his Problemes. For the clearing of the eyes, is by accident, in that the same is caused, through the ouermuch hotnesse, whose note is, the rednesse of colour: of which is a troubling of the ratiounall spirit caused: as we daily see, in the intensified irefulnesse of men.

The eyes appearing rectort, if they tend to the right side, do denote foolishnesse: but if these tend to the left side, then they pronounce incontinency, as the learned Palemone in his phisiognomy uttereth.

The extensed eyes, with the extension of the countenance, both denote such persons to be malicious and wicked: the reason is, for that the same extension is procured of dyinnesse, and hotnesse, through which the hot spirit is caused: will.

He which hath the eyes like to the Asse, is noted foolish, and dull of Nature: the reason is, in that they be of a cold and dry quality, of which the impression of kindes is hard to enter: so that by the same reason, such are foolish: referred after the manner, to the slow Asse.

The worse eyes are they, which haue either white,



white, blacke, red, or any other coloured spottes in them: in that such a person is lesse constant, than any others: yea, so hardly to be trusted, that rather to be shunned: except grace and godly education help herein. And such a note, the phisiognomer many times obserued and considered, in duces Princes, Noblemen, and silly Lawyers in authority. Here might a man question and demand, how it happeneth, that such a variety of colours, appeareth in the eyes: to which the phisiognomer thus answereth, that seeing the eyes are very cleere, and of a thinne substance, which is caused of the watry humours consisting in the, of which the eyes are formed: For that cause, doe the

A pleasant discourse

the visive spirits, declare their qualities in theye eyes. That these also are of a thin substance, doth well and manifestly appeare in the mirrow when sch hath reh : in that such a one doth then talse a crayf and real. Alking cflagl, at the beholding of the same, with iednol talse: yea, and at that time, doe such cetines dzenlchi yling in the cradle: if a man may credit the saying of the ancient Writers in this.

The eyes appearing as they were hidde in the head, that is, standing hollow inward, do further see: and such a person these argue to be suspicious, malicious, of a wicked ye, and peruerse condition: yet very mindfull, especially of injuries, bold, cruell, deceitfull, a liar, enuious, lecherous, &c. as that Michael Scotus reporteth.

The ancient Ralis uttereth, that many spotted appearing about the sight of the eyes do witness an euill person: and the worse are those spotted eyne knowne, if they be variable of colour. The varieties of the eyes, do no otherwise proceed, then of the heat eleuating the vapours vnto the eyes: and how much the more variety there appeareth of the eyes, so much the more doth this argue the inward hotnesse to be. How much the more variable, or diuers in forme, the spots are so much the more and greater, is the aduotion of the spirits eleuated: of which, both the varieties of conditions,

and

Of Physiognomic.

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and the great heape of vices proceedeth. So that of the great variety, is the honest and laudable iudgement, procured the worse of all likelihood.

Such persons which haue the eyes shining, are noted to be libidinous: and for the forme, appliced of the Philosopher Aristotle, vnto the Cocke and Raven.

The eyes in rednesse, appearing vnto the burning coale: doe indicate a most wicked and obstinate person: and the cause is, for that the fiery colour, doth witnesse a most intensed choller, by reason of the hotnesse: as afore vttered of the Physiognomer Cocles.





He which hath meane eyes, declining vnto the Celestiall colour (oz to the colour of the sky) oz vnto a blackishnesse: such a person is noted, to be of fit vnderstanding, faithfull, and seruiceable. The conditioned eyes, the philosopher Aristotle commended highly vnto King Alexander. And the same seemeth the learned Auicen to utter (primo canticorum, de varietate oculorum) which argue a temperament: if so be the eyes appeare to the colour of Antimony: for these denote a sharpenesse and readinesse of wit.

The worthy Almanſer reporteth, that those the learned name the better eyes, which appeare as (betweene the blacke and variable) a meane: if with this, these are not much shining, nor that

are dulle, nor Cytrineſſe appeareth in them: for such eyes, do demonstrate a good nature, discretion and wit. The reason is, for that these are private and free, from the aduſion of choller, and the aduſion of melancholy.

The colour of the eyes celestiall, oz vnto the sky, blacke, oz a darke yellowe, whereas no spots in any manner appeare, and are caused of moist humours temperate, without any aduſion: of which a spirit like to nature, is represented, yea, a readinesse of wit, and speculation in that creature, after the kinde of Nuncius Naturæ, and Conciliatore.



The variable colour of the eyes, signifyeth that the Spirit of sight (in that creature) to be the

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the more and clearer : and such the Physiognomer alwayes knew, and saw to be well borne, that is, well complexioned, and that those to be Philosophers and searchers of Sciences, and deepe matters : of which one the like, was that lerned Philosopher, and singular searcher of naturall and hid secrets, named Alexander Achillinus a Bononian. And many others Cocles noted, among whō was that Dominicus Fuscus Ariminensis, a man singularly learned, & a witness-bearer of the Physiognomers lucubrations. And Cocles saith, he neuer saw any learned Lawier, but that he had the eyes without any spot in them.

The worse eyes are they, which haue eyther the white, blacke, or red spots, or of any other colour in them, for that such a person as is aforesaid is to be misliked : yet except herein those which be pained with the web in the eye, of which the like hath bene knowne, both honest and godly in conuersation.

Conciliatore uttereth, that the eyes variable, bigge, and gray in colour : if these shall bee with redde spots, especially aduerty, and that the same be like to a corrupt blacke : and orderly moue with the looke to one side, denoteth a troubled minde, and vicious of fact : yet by nature bolde and ingenious.

By the eyes (not alwaies the whole eyes) but the

of Physiognomy.

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the black of them conceiue, in that it is the blacke only, which sheweth the matters that we see.

Whose blacke of the eyes be red orer, are so irascible at times, that they quite forget what they do, when they are so possessed.

It hath bin obserued, that in the white of the eyes, where vaines appeare, are filld with blood, & war red, declareth that person to be pyeful & hasty, as Phylemon and Rasis reporteth.

When the one sight of the eye, seemeth or appeareth farre greater then the other, it doth then signify by the agreement of Writers, not only an

A pleasant discourse

euill nature, but wicked conditions in that creature.

The reddish spots in the eyes, but not very red rather more declining to a blacknes: so that to the beholders, these appear and seeme blackish, denoteth such a person to be of a courteous minde, iust, honest, and ingenious, by the agreement of the most Physiognomers.

The eyes which shine (as with little spottes of brightnesse) within: do denote such to be cleanly, gracious, and well conditioned: as the Physiognomer of experience affirmeth.



The eyes with Spottes (appearing altogether redde) yet those not round, but rather foure square: and like to the fire shining, both within and beneath: and that the others behinde them are pale and

Of Physiognomie.

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and others also grayish: and that the circles without the sight, compassing and inclosing, are bloody: and that there is a bignesse of the cie, & that both the eye lids and apples of the eyes do moue, do argue such a creature to be of a cruell minde above all measure, a shedder of his own households, friends or kindreds blood: yea, deuising & attempting all kinds of mischiefs, and subuerting all manner of matters, with great deceit and craft. For such were the eyes by report of the physiognomer) of that most wicked tyrant, named Ezelinus de Romano.

Such small spottes appearing in the eyes, how much the redder and lesser these shall be, so much the greater yre, iniuries, and detestable euilles, they witnesse in that creature: but the greater and Darker spottes, dooth diminish those wicked euils, yet smally take them away, or abate these in effect: as the most Metoposcopers agree in this.

The black or bloody spots, in the blacke or swarrest sights of the eyes, witnesse a wicked person and a poisoner, vnesse grace contrary this. But the pale spots, do indicate such a creature to be wily, deceitfull, and somewhat inclined vnto wickednesse. Here note, that how much the colours of the spots be mightier, so much the greater are their effects. For that by their darknesse, how much the



saine be (as is aforesaid) so much the lesser are the evils and mischies, as reporteth Rasis, Conciliatore, Phylemon, and others.

Where be eyes coloured like a rainbow, which if these are dry, argueth madnesse: if moist, it doth then signify magnificency and wisdom, yet with presumptuousness and proneness to the venereal art. The moist eyes, shining like water, denoteth honest conditions, gentle, and friendly, as Ptholomeus Parvus reporteth.

If the sight of the eyes shall be blacke and closed with the aforesaid citrinnesse: or if it appear golden in colour (as the Physiognomiers write) indicateth a flux of blood, by the neather parts.

Pto-

Ptolomeus Paruus saith, that the eyes bigge, and the ouerbrowes long, signifieth short life, if other notes agree with this. For such a note hadde that Lodouicus de Bianchi, a Bononian of noble birth, which the learned Cocles pronounced to be short lived, by this and other like notes that he considered: who according to the coniecture, lived but a short time after: the like he iudged of diuers others, hauing the like notes, that ended their life in a short space after.



Il 4.

The

A pleasant discourse

The person which hath the eyes long situated, with the overbrowes long, such a person shall bee learned of a deepe vnderstanding and subtle: yet by the agreement of the most Phisognomers, but they liue.

He which hath the whitenesse in the eyes tending vnto a blacknes, both signifie a nighty man, and bring by the report of the Phisognomer in honour. The vpper eye-lids, couering ouer the neather, as a doe vttered, demonstrateth of experience knowne long life.

The eyes small and round, doe argue (after the mind of the Phisognomer) such a creature to turn willingly vnto the euill: so that the face withall, be couered with a palenesse. Wither to Polomeus Paruus.

Whose eyes shall be vehemently mouing, and a little quivering or beating) indicateth a wicked person, in that a most inward hotnesse is declared, by reason of the spirites abounding and flowing, vnto the compasse about of the eyes. Of which the ancient Rasis reporteth, that the swiftnesse of the opening and shutting of the eyes, both signifie a hotnesse in that creature.

The Eyes quicke and readie mouing, and sharpe of looke, do indicate such a person, to bee a greedie catcher, applied for the manner vnto the catching Hawke. That if the beating of the eye-lids

of Phisognomie.

77

Wobles shall be often, doth then indicate a timorous and franticke Creature.



Whose balles of the eyes are draine or curled vnto one side properly, whether both are vni-formally, or disformally moued, doe indicate euill conditions, and a wicked person from inhomly cause is to shunne and flye. For if these are moued vni-formally, conceiue that his minde is prone vnto mischieses and wickednesse: and that the Creature to bee polluted, with murders domesticall, wicked meates and marriages: as were the Gelles and marriages (by report of the ancient)

rient) of Thiestis, and Attrei, of Medez and Iasonis, whose children were spoiled and rent into peeces, with the hands of the proper persons.

But when the eyes are one whiles turned to one side, another whiles moved backe, and these another whiles stand still, such manner of wicked facts by them, are as yet not attempted, although in mind and cogitation occupied with the like, is the learned Conciliatour, and Ptolomeus parvus report.

The eyes big beined, and day appearing: doe argue frenziesse present, or to come, by report of the most Physiognomers.

The hollow eyes smiling, like such determined or purposed to worke deceits, if so be the Cheekes, the puerbrowes and lips, are moved withall, doe then pronounce the cogitations of wicked purposes and deceits: If the eye-lids especially do sometimes meete, and sometimes touch together, so then doe they denote a most wicked cogitation to consist in that creature.

The auncient Auicen (primo de Animalibus) uttereth, that the eyes trembling, do signifie a lightnesse, that is, an unstablenesse of minde in that Creature.

The eyes couered with a dimnesse, doe argue such a person to bee indued with euill Artes, vnfaithfull, and vnmodest in his doings.

The



The eyes contrary to the abovesaide, are best: that is to say, clere through, and that no other signe of euill besides shall contrary the same: and such manner of eyes, doth Palemon report, that the mighty Adrian the Emperour had.

The eyes clere, of a big light, and that shine with a graynesse and bloudinesse, doe argue rashnesse and madnesse, but if they haue a mean state, then do these signifie a good disposition of mind.

The meannesse of the eyes, betwene the blacke,

blacke, and variable, is commended: yea, among the other maners aforesaid: vnlesse they be much shining, either very cytrine in colour, or red. But spotted with blood, do argue such to bee rash, and doing their businesses, which they (purchased afoze) speedily.

The eyes bigge and cleere, with a brightnesse shining: do indicate such a person to be iust, apt to learne, a foze-seer, and a witty admonisher or warner, and such like eyes, was the learned Socrates supposed to haue.

The eyes ouermuch standing out, redde, and small: do argue an vntruly mind and tongue, and an vnstable person in purpose.

The abouesaid Palemon reporteth, that the eyes prominent or standing out, shining, trembling, & beating, and that these are small: do witnesse such to be mutable, disceitfull, and crafty.

The eyes trembling and gray, do denote such to be without shame, faith, or iustice.

The eyes of a measurable bignesse (as Auicen writeth) moyst and bright: do signifie such a person to be of a stout courage, bethinking and atchieving great matters. These sometimes do indicate an irefull person, giuen to drinking of wine, a strangler, a blutton, and exceeding couetous. Of such a meane forme were the eyes of King Alexander knowne and reported to be. And so much



much is only said of these, which as vnto the form and standing of the eyes are reduced.

The eyes smiling and most great, doe denote such a person to be a Dullard, lecherous, and not carefull or prouiding for the time comming.

The sad eyes are not altogether to be feared, for that (of the moysture) these are occupied in cogitation: and doe denote the studies of honest Artes. That if with these, the ouer-browes and forehead be large, with a plainnesse congruent, and the eyelids lawdable: do witnesse an honest and lawdable wit, gentle, and graue.

The eyes sadde and dry, and with this a roughnesse or wrinckling of the forehead, and an earnest

earnest beholding of the looke. and casting downe of the eye-lids : do denote such a person to be hurtfull, cruell, and leauing nothing vnattempted.

The eyes somewhat moyst, and looking oycadfull : doth denote such a person to bee prone to yre, sharp, furious in talk, and in actions hasty & yrcash and hastily speaking, and most wicked. But the drie eyes, doe denote vngenerous and wicked conditions : when with this, these shall be discerned small and hollow, or deepe swelter then the abouesaid.

The eyes dry, and of a sadder looke : do witness such a person to bee very gentle, and friendly : as Palemon reporteth.

The Philosopher in Methaphorics, uttereth, that from whose eyes do hang like to water drops, are knowne to be louers of wine, yea, they were balde, and referred vnto the passion : for that in such a disposition is the moisture, and febleness of the braine declared : and most of the ancient, agree in the same.

In whom before the eyes like to drops appear and shew out : are noted to be louers of sleepe, and referred vnto the passion, in that such do like hang (arysing from sleepe) which appeare in the eyes : as the Physiognomer hath often obserued in many subiects.

Where conceiue, that the blearednesse of the eyes

eyes is caused, through the gathering together of grosse blood : and of the melancholly humour in the eye-lids, and the thin skins compassing the eyes, ingrossing or thickning them on such wise. The like (as afoze reported) are naturally sleepers, and referred in like manner vnto the passion or congruency. Seeing such a manner of swelling of the eyes is caused, through a long sleepe after the none meale is eaten.

For when in sleepe the meate is digested, and by the consequent some fumes are eleuated vnto the braine : those fumes or vapours then, through the closenesse of braine ingrossed, doe descend vnto the eyes, as aboue vttered : insomuch, that by such a meanes, a swelling of the eyes round about appeareth : after the agreement of the Physiognomer and others.

The blearednesse of the eyes, in regarding the disposition : doe denote such a person to be a Drinker, and a drunkard : if this like proceedeth of no others cause. When these shall be, with a falling of the eyes, do then indicate such a person to be a lover of sleepe. Which also is referred vnto the passion, as both Albertus and Conciliatore learnedly report.

The eyes bigge, doe witness such a Creature to be dull in conceiuing, and slow in the proper actions ; applyed for the forme vnto the Dre. The

A pleasant discourse

The eyes small are faint harted, and feeble of courage: referred vnto the apparancy and the Ape: after the mind of the Philosophers, Aristotle and Auicen.



The eyes being a meane, as betwene the small and bigge appearing: do signifie that person to be well complexioned, and of honest conditions.

The meane nesse of the eyes in forme, doth inuade both a goodnesse and purenesse of nature in that creature: after the agreement of sundry writers.

Such which haue the eyes standing hollow, are supposed to bee malicious: applyed for the forme vnto the Ape: But such which haue the eyes eminent, are noted foolish, and applyed vnto the apparancy.

The

of Physiognomie.

81

The eyes standing very hollow, is woorthy no commendation at all: but such eyes which stand hollow, and bigge withall, are not to bee reprehended.

The eyes hollow and small, argueth such to be mutable, deceitfull, a betrayer, and corrupted both with enuy and disdaine.

The eyes hollow, looking smilingly, denoteth such a person to be a bethinker of euils.

The eyes standing a little hollow, are bold and stout, applied to the Lion. But the eyes somewhat more standing out, are gentle, applied vnto the Oxe.

The sight of the eyes black doth portend a froward person, and a dullard, by the report and agreement of all writers.



¶

The

A pleasant discourse

The sights of the eies (in whose compasse about) like to little Pearles shall appeare, denoteth an enuious person, full of words, fearful and most wicked, as Rasis reporteth.

The bails and sights of the eies broad, argueth euill conditions in that creature, as writeth Palesmon.

The bails of the eies small, indicateth euill and peruerse conditions. And in whom you shall espy the circles which are about the sights to bee unequal, such are knowne and noted of experience to be fooles.

Haly Abbas (primo theoricz, capit. 24.) writeth a man to beware that hee bee not deceiued in the knowledge of the black colour: for, saith he, you shall see his eies appearing with a sharp looke, and vnto the same which he shal behold, the eyes shining: as these in a maner were beholden of some bright body right against: and his wordes are knowne to be vttered in a fumbling manner, and out of course or order.

When the eyes shall be thwart appearing, and haue a sharpe Ague, it denoteth short life, as the worthy Hypocrates vttereth in his learned booke of secrets.

If the eyes shall appeare (long open together) both indicate foolishnesse and vnrhamefastnesse, as the learned Albertus reporteth.

The

of Physiognomy.

82

The eyes very blacke, do argue such to be fearful, and this neuer faileth the like: yea these note such, to be greedy of gain: for the black colour very deepe, is knowne to signifie fearefulnesse: as both the Philosopher Aristotle in Metaphoricis, and the auncient Auicen (primo de Animalibus) write.

The eyes appearing palish, doth denote such a person to be prone to deceit.

The eyes not very black, but to a yellownesse declining, doe denote a good nature, and to bee strong.



The eies either white or gray, do denote such a person to be feareful: and of the white colour, it seldome or neuer faileth the like.

The eyes black, notable in brightnesse, do argue

gue such to be euill conditioned, deceitfull, & wicked. The person which hath black eyes, and a little smiling withall, is esteemed such a one that is greatly inclined and prone to all filthinesse.

The eyes not very gray in colour, but to a seemly manner, like to the colour of the Lyons eyes, do denote such a person to be of an honest nature and good mind, and for the forme applyed to the Lyon and Eagle.

The gray colour of the eyes, is heere meant to bee like vnto the colour of the Owle, or rather of the colour of the Hayes wings, which are changeable of colour.

The eyes appearing beiny, doe denote such a person to be feanticke, and applyed to the Goate. And beiny be those eyes named, which be full of small and little lines alength, much like to small beines: through which, the colour of the eyes is changed. And such as be of this, are of a diminishing imagination, which serueth to the understanding, and applyed to the Sheepe.

The eyes fiery appearing, are vnshamefast: and applyed for the forme to the dog: and such also are greedy catchers, and contentious. The eyes are then named fiery, when like to fire these shine, burne, and twinkle: So that the like persons kindled with ire, see not, or if they see, one thing seemeth two in their sight.

Auerrois



Auerrois (in de sensu & sensato) instructeth at large the causes. The especial token of yrefulnesse, is the naturall rednesse in the beines of the eyes.

The diuers coloured eyes, doe argue such to be fearfull and applyed vnto the passion: for that the like which are afrayde, become suddenly pale, and possesse through that feare an vnequall colour.

Such hauing the eyes appearing or looking merrily, are noted to be luxurious, and applyed for the forme, vnto the Cocke and Goat, or Raven: that is, hauing the eyes like to them, which cherefully and louingly looke on any matter: for these then shew a glad some and merry looke.

The eyes and cheeks red, doe signifie such to be louers of Wine, and Drunkards.

¶ 3

The

A pleasant discourse

The eyes reddish, and drie, are stout, courageous, and hasty vnto y^e.

The eyes gray or troubled, doe argue such to be fearefull, and applied to the Sheepe & Goate.



The eyes meane, and lowe standing, doe demonstrate such to be shamefast, and honest of conditions. The meane colour of the eyes, with the other notes orderly agreeing, doth not onely witness a goodnesse of sight, but a good vnderstanding and knowledge to consist in that creature.

The eyes standing out, and reddish, doe argue such to be libiginous, and gluttons.

The eyes standing in a manner, short or smal, and bearing a little out: doe indicate such a person to be couetous, very greedy of gaine, and earnestly labouring after the same. If he also dazleth

Of Phisiognomie.

or knitteth together the forehead, with the ouer-browes to the middle of the same: such a person is then so much the couetouser, and more desirous of gaine.

The Wolfe is a beast greedy, irefull, wily setting vpon, bold, and violent. And those persons which to the kind of this beast, are applied to bee on this wise: that is to say, hauing very crooked noses, stretching downewards, the ouer-browes ioyning together, rough haired, small eyes, and shutting often, somewhat hollow standing, the head small and round, rough haired in body, long haire on the head, and fast composned in legges: So that such proportioned after this manner (above vttered) are crafty persons, wicked, ioying in the shedding of blood, and prone to y^e, or soone angry. And thus the Phisiognomer endeth with the matter of the eyes.



What notes to be learned in iudging
of the face and countenance.

The xxi. chapter.



The faces of such welborne and complexioned,
are on such wise: that is, mean of composition
in the Cheeks and Temples, declining vnto a fat-
nesse. Such a Creature (after Physiognomy) is
iudged iust, louing, faithfull, and of a good under-
standing. Of which Ecclesiasticus xiiij. reporteth,
that mans heart altereth the face, either to the good
or euill.

When Iacob by the face of Laban, found out
the hatred towards him, he turned then vnto his
wifues, and said: I knew by the face of your Fa-
ther,

ther, that he is no more like in friendship towards
mee that he was yesterday. For euen his coun-
tinance, is a silent vtterer to me of his minde, the
contrary.

The gladnesse or myght of the face, proceed-
eth of a merry heart: but the heauinesse or sad-
nesse of looke, is caused of a heauy heart.

The face is often taken, and that simply, for the
naturall looke of any: but the countenance signifi-
eth the qualities of the mind: so that, a deformed
looke is of a rare felicity: as the learned Isidorus
(Etimologiarum xi.) vttereth.

Whose face appeareth fleshy, is lightly coue-
ring: and applied vnto the eare, as the Philoso-
pher Aristotle vttereth in Metaphorics.

Whose face by nature appeareth red, is shame-
fast and merry: but whose face appeareth pale of
colour, the same by nature is knowne to be feare-
full: as Aristotle reporteth.

The face appearing leane, doth argue a care-
full person, and sometimes a betrayer: as the lear-
ned Albertus and Conciliatore vtter.

The face seen fleshy, doth indicate such a person
to be fearefull, applyed for the quality to the hart
and life: as Aristotle and the learned Palemon
write.

The face that appeareth small, doth witnesse
such a creature to be saint hearted, and fearefull:
applied

applied for the quality, vnto the Ape and Cocke:
as the learned Conciliatore reporteth.

Conciliatore writeth, that whose face appeareth big, is noted (by the agreement of other writers) to be slow and sluggish in the proper actions: for the same denoteth much matter, and flegmaticke, not regulated: applied for the quality vnto the Ore, and sluggish Ase.

The face appearing very bony, doth witness such a Creature to be laborious, searefull, and of a cold Nature, after the minde of the Physiognomer.

The learned Palemon writeth, that a meane forme of the face, as neither too big, nor too small, is perfite good, and signifieth an honest person: by the agreement of Auicen, Albertus, Conciliatore, and others.

Whose face is iudged small in forme, is reported to be a person gentle in conditions, and a nigard: applied after the manner, vnto the apparancy knowne.

The face seene very fleshy, doth indicate a sluggishnes of actions, foolishnes, and the great desire of coeating to consist in that creature: through the matter abounding of the flesh, and grosse humors, not so flegmaticke, as afoze hath bene vttered: in the hotnesse there beareth sway, after the minde of the Physiognomer. For which cause, such desire

haine



baine and impossible things, yea, the like persons by the report of Phylemon, are light of beliefe, studying or exercising them in eating, drinking, and in the wanton desire of coeating. If the others correspond, shalbe conncxed, that is, the greatnesse of the two ventricles.

The Philosopher Aristotle, in his Treatise of Physiognomy (of the members) sayeth, that he which hath a fleshy face, is indicated to be lesse sapient, importunate, a liar, and a glutton.

The person which hath a slender or leane face, is noted to be circumspect in his doings, and argueth a subtile vnderstanding, as the Mercurians possesse and haue. That creature which hath a long

long face, is knowne of experience, to bee forward and iniurious.

The worthy Philosopher Aristotle saith, that both of horses and men the same is knowne: that those whose face is wrinkled of nature, and not by accident, is begotten of feeble parents, for that the strength of the hart, whereas the same is feebled, draweth the skin together. And are denoted but weake of the principall members.

The learned Palemon, and Ptolomeus parvus write, that a leane or thin face, witnesseth such a one to be full of cares.

Rasis saith, that the face looking like unto one drunken, is lightly overtaken with strong drinke, and is called drunk, as the Physiognomer reporteth of experience.

Rasis saith, that one hauing a modest & shamefast face, is denoted to haue the like conditions, and to be gentle.

An irefull face (saith Rasis) indicateth yrefulnesse, which like hapneth to be found both in other vices and Vertues: for that the face of like nature, to the like passion, is euen subiect actually to the same.

The face very rounde, argueth such an one to be foolish, but the same appearing very big, is indicated sluggish in the proper actions, and of a bulcapacity.



A very small face, both argue such a one to be euill, crafty, a flatterer, a niggard, and (for the most part) fearful. The reason seemeth to be in that the exceeding finallnesse of the heade, proceedeth of the matter of the humors, and subtle spirit, with a drynesse: and thorough the euill composition, of which flattery and fearefulnesse is caused; which is a Sister of tenacity, as is aforesaid.

Conciliatore instructeth, that a deformed face seldom argueth good and honest conditions: for a very countenance of nature, can offer (after the opinion of Aristotle) laudable actions and conditions: nor such a creature of experience knowne) is greatly fortunate. And this note sufficiently appeareth of the congruent apparancy.

Those

Whose face appeareth long, is noted brishamfast and eniurious: proceeding of a mightie hotnesse, which is the cause of the lengthning out the same, that such through this, are so inuicundians. He which hath blowne temples, and the vaines appearing great, is denoted (after Rasis) to be very p[ro]fall and furious.

The face fleshy, if with a deuorined ill fauourednesse, indicateth such a one to be feareful and franticke at times, after the opinion of Palemon, and others.

The face grosse, with big talces, and rusticall lookes, argueth dull capacity, and rude nature, as the Philosopher reporteth.

The face reddish of it selfe, dooth witnesse such to be rough, surdy, and cruell. If the cheeks be only red, it signified a Drunkard.

Conciliatore writeth, that the face small, and couered with a yello[w] colour, it indicateth such a creature to be vicious, a deceiuer, a drunkarde, as Aristotle reporteth, that the same seemeth to declare. This very often hath bin experienced in the Physiognomers time, especially in sundry Princes, head Captaines of Armies, Secretaries, and Ambassadors, which (at that day) were supposed to be amongst them, both Sapient and Skillfull: that knew wittily to deceiue, and finde out a deceit.

Whiles

Whiles Cocles remained at Rome, he there noted a most wicked person, and lecherous with all, whose habitude in this place (by the way of an example) he mindeth to vtter and describe, after this manner.



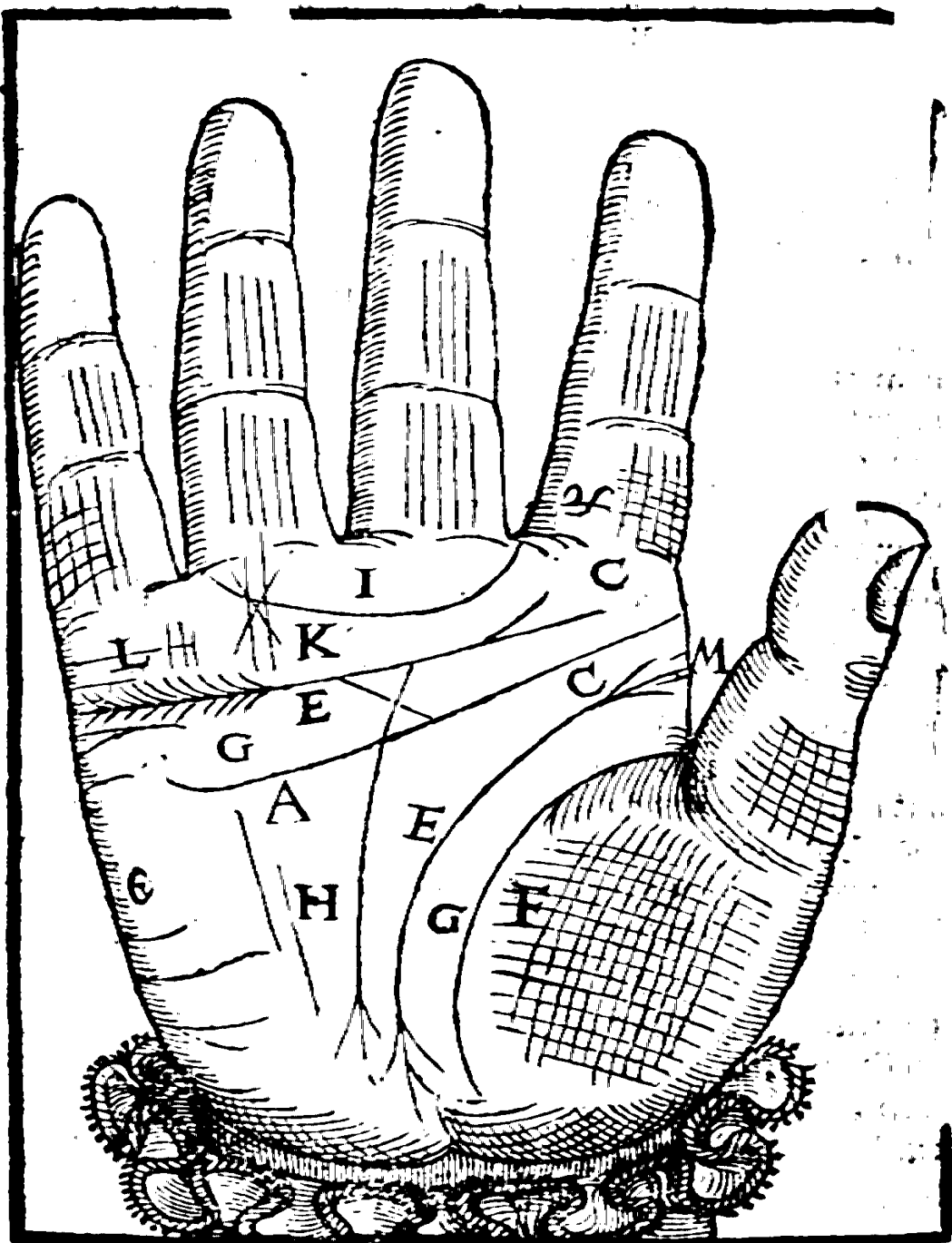
Hee was verie small of stature, in manner like vnto a Dwarfse, whose haire on the heade were much in quantitie, and great: especially about the temples, were these seene blacke: his

his face and countenance appeared round and fleshy in forme, the forehead bigge, and fleshy in like maner: the ouerbrowes great, through the much quantity of haire. The eyes bigge tending outward: in the corners of which, were seene many fire spots, his looke was sturdy and wilde: the Welckes about the eyes puffed up: the Cheekes were fleshy, the eares found great, the nose bigge and short, in whose middle appeared a hollownes, like unto the little Dogges of Spaine. The nostrils were seene to be large open, the mouth (in respect of the habitude) great: the lippes in forme found very thicke, and turned outward, after the manner of the Turrians: the chin discerned big and round, the colour of the whole face appeared swanne adust: the Beard found thick and black, the necke knowne to be grosse and lively stirring: the teeth placed thicke, or thicke standing together, and appearing bigge: the vnder chin seene very fleshy: the breast formed large, with great pappes, the arms short and fleshy, the hands short and in like maner fleshy: the fingers small compounded, and muscled or browned, the nailes seen short in forme, pale, blacke, and rough, the shoulder points found very fleshy: the back (in respect of the constitution of body) very large and fleshy: the Belly found bigge to a Tonne: the Pecten

seene

seene very hairy and thicke, or much in quantity: the body discerned full of apparant veines, the flanks and Buttocks were fleshy: the Peritonon or space betwene the Legges, bearing outward: the Hipps big and seene fleshy: the Legs (in respect of the personage) were slender: the feet small, and but a little browned: the soles of the feet, were formed with an equall vpper face, or euennesse throughout, and fleshy: the whole personage was found hot and moist: with a swiftnesse of pace in his going: the steps treading short, and the eyes appeared protensed, and large open in the going: the speech vttered very quicke: breathing strong, and thicke together: the whole body seene most hairy.

As touching the forme of this mans hand: A The Vaulme (through the flatnesse of the montes) was not hollow. B The life line was stretched out long, and red in colour. C The vpper angle was separated. D The middle naturall line, was seene red and thwart in forme, and euill situated. E The mensale line was found great, and with inordinate creasts. F The monte of Venus bearing up full. G With the Sister of the life line, situated on the monte. H There was a triangle, no where formed in the hand. Jupiters monte not lined, and euill coloured, with the Character C, placed on the same Tubercle.



And on the backe of that finger were lines scene, formed to a starre. I The Zone or girdle of Venus in the proper place, appeared redde. K The Sunnes mount euill conditioned. L Mercuries Tubercle, appeared obscure or darke shadowed. The Moones place H. figured with such a Character. M. The life line was grosse, betwene the thombe and fore-finger. Thus was this most wicked man, formed in personage, and lined in the hand. So that through such a habitude, he used both kinds of coe12ngt, as well with the alisinas 2le1smf, and other detestable matters he exercised, not heere met to be offered. To conclude, he was the most vicious person of al others, that euer the Physiognomer vnderstood, or knew in his time.

In a man the face remaineth, but the countenance doth alter: so that the continuance is named of the Latine word Volando, which properly in English signifieth a flying or vanishing away.

The countenance appearing soire, through the forme and condition of the lips, cheekes, forehead, and grinning: doth indicate such a person to bee a stole, and franticke at times: by the report of the Physiognomer.

A cherefull and smiling countenance scene, doth innuate such a Creature to bee giuen vnto mirth,

A pleasant discourse
mirth and to be libidinous after nature.



The face often sweating, and that of a light or small stirring: doth argue hotnesse, or a hot condition to consist in that person. And such a Creature is knowne of experience, to be lecherous, gluttonous, and a great feeder. Of which insueth indigestion, and a sicknesse to come: as the Physiognomer hath sundry times noted.

The face appearing balled or dented in, and rather more leane than fat, doth innuate such a Creature to be inuiurious, enuious, a liar, contentious, cruell: yea, a Murderer: if the same especially be annexed vnto adustion, and that the colour be cyther yelowe, or yellowe appearing: as the same (the Physiognomer sundry times) hath
ob.

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observed and knowne.

And euery countenance, when the same appeareth full of flesh and fat, doth denote (by the agreement of most Writers) such a creature to be sluggish, and giuen vnto pleasure and wanton actions.

The face appearing verie much awrie, leane, and long, procureth after the kinde of the Physiognomer) a very rude creature in conditions, malicious, and enuious: and the same affirmeth learned Rasis.

A sad countenance, indicateth sadness and heavinesse of minde in that creature: but the frowning Locke, dooth denote such a person to be a be-thinker, and an imaginier of deepe matters: yea, willy, fearfull in actions, and inuolueth himselfe to be crafty.

The face well proportioned, both in the forme of the flesh, colour, and in the parts connered, doth argue a laudable life or disposition, and flowing in Vertues.

Yet many men hath the Physiognomer Colles observed and noted, which were neer vnto an infortune. whose Locke or countenance afore, (although it seemed hid vnto the same time) yet their countenance after becam deformable, so that their faces were more deformable, then these to fore appeared: and their eyes were drawne awry, that



they seemed leering, with their eye-lids gathered, and eye-browes shed downward. And the Physiognomer this noted many times: and iudged the like of one named Perrus Capreolus, who fell vnto the like estate, as Cocles prognosticated of him.

The face seen hollow, from the beginning of the forehead, vnto the end of the chin, that the nose and mouth seeme placed as they were in a valley, doth inuade euil conditions, especially if the same bee with

with a wan or adust colour. For such hath the physiognomer known to haue bin murderers, full of words, contentious, yea Pirates and Thieues.

Take heed (saith Cocles) that you be not deceived in the iudgement of the leprous, forasmuch as their eyes are rounde, and the vaines eminent or bearing outward, and a cytrineesse of colour mixed vnto the rednesse: and such are caused to be quick of stirring, and possedeth a straitnes of the Iosephs, with a most vehement hoarsenesse, that it causeth that person, as it were, to speake thorough the nose. The Gums also of such creatures, and the ends of their noses are known to be beaten away: their skin besides is caused rough, and the haire of the ouerbrowes shed away: al which by the face may partfull be knowne, as the Learned Arnoldus de villa noua, reporteth.

A small face and countenance, doth witnesse a small and base wit. The countenance formed exceeding big, denoteth sluggishnes in actions, a dull capacity, and foolishnesse.



A pleasant discourse

What to be noted and iudged of the condition
and forme of the Nose and Nostrils.

The 22. chapter.



Mans face (after the minde of the Metapho-
scopos) is thin and very passible, and no part
there is of mans body, which like expresth the
passion of the mind, as the face properly dooth. Of
which the mind altered by any cause, the Meta-
phoscopers can readily espy and iudge. The passi-
ble place also of the face, are the eyes which the
Philosophers name to be the Windows & Del-
sengers of the mind, and next to these is the fore-
head. For we daily see in the place, that the veins
extended in many subjects, when such are angry,
do swell in a marvellous bignes. The next passi-
ble

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ble part, is the nose, in that the same is Cartilagi-
nous (as without flesh) except the vertue of ingen-
ding be mighty from the beginning of generati-
on. So that this before the other partes, causeth
mans face especially, to be either comely or desor-
mable.

The nose stretched and retching vnto the mouth,
with a decent bignes, argueth the bignesse of the
Cartilage, and the multitude or much quantity of
flesh, which compasseth the same Cartilage, in that
the same cannot be caused, but thorough a great
hotnesse. For the property of heat is to dilate and
lengthen out: so that the nose, when the same is
protensed or stretched vnto the mouth, both indi-
cate the complexion of the whol individuate to be
hot: of which both honesty and boldnesse procé-
deth, and is caused in that creature.

The Nostrils bigge and large, doe witnesse
the Testicles great: and that such a person to bee
lecherous, a betrayer, deceitfull, a lyer, enuious,
conetous, a riggard, of a grosse wit, and somewhat
fearefull, as certaine report: yet the cause of this
matter, they alleadge not, as the Physiognomer
witnesseth.

Here the Physiognomer reporteth, that the na-
ture of heate is to dilate, but of colde to shrinke,
and gather together: so that thorough the large-
nesse of the Nostrilles, is the cause of the hot
com-

complexion knowne, of which the great testicles
proceede, and luxury in that creature: for through
the multitude of Sperme, must the receptacle of
necessity be great and large, that the same may re-
ceiue and containe the Sperme, or matter of the
Sperme, unto the digesting of it. Of the grosse hu-
mors, is the grossenesse and bignesse of members
procured, and by the consequent are the Spirites
grosse: so that of this grossenesse, is the rudenesse
of wit caused, as the Philosopher Aristotle sayth,
(in lib. 2. de part. Animalibus cap 4.) of which a
tenacity and couetousnesse insueth: in so much as
such cannot (thorough the same) rightlie Dis-
cerne.

The Nose doth argue the qualitie of the hart,
in that a big nose, doth indicate the hotnes of the
hart, and presulnes in that creature. And through
this hotnesse (after the minde of Conciliatore) is
the pruity of man enlarged and caused great, as
aforesaid. Of which certaine report these words
in Latine.

Ad formam nasi, dignoscitur hasta Baiardi.

By alike reason (saith the Physiognomer) may
a man argue of the womans priny place, in these
Latine words.

Nam mulieris pes est. signum oris verendæ.

The



The nose either big, or small: dooth argue by
the like, the mans and womans to be,
in that the same being great, doth proceede of the
grosse matter, and heat intensified.

The of the woman, is a note of
For the long, straight and slender: dooth
like argue to be: & e contra.

The measure of is the
proportion & measure of the of
in euery one. Of which a learned saysth, in
these words:

Ad formam pedis, tu nosces portam mulieris.

The smalnesse and thinnesse of the skin of
r2h

A pleasant discourse

the condition of the
 of a : is onely knowne by
 of the in eyes
 of the are
 then do they declare the like
 of
 the to be, if but , then likewise
 &c.

The Nostrils are the larger parts of the nose, where the holes of breathing and smelling be seen, and by which, the humour of the Braine is purged.

The Nostrilles of the Nose, doe like declare the genitors to be (if we may credit the Physiognomer) for if these be bigge and large, then like are the genitors of Man, iudged to be bigge and large: but if the Nostrilles appeare small and narrow, then like are the genitors iudged smal, &c. Of which, this rule seldome faileth, except by accident: as eyther thorough a sicknesse, or by the often traction with the hand: which practise (as the Physiognomer reporteth) is more commonlie exercised of the Cynedes or effeminate personnes: which by that manner of dealing, haue greatly increased this Member: as hee of experience, hath knowne in many. And he also vttereth by his skill, that in many personnes, is the right hand bigger than the left: in that the same (by his reason) is more oftner used.

The Nose bigge and hauked to the Eagles bill,

of Physiognomic.

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bill, doth argue such a Creature to be stowt, cruell, and greedy catching: for that this proceedeth of a great heat. And such of this are knowne to be irascible, reuenging, and doing vnlawfull things. For this drawing together of the nose, is caused by reason of the hotnes: as evidently appeareth in a leather skinn, throwne into the fire: which through heat of the fire, gathereth together: so that of the same such are knowne to be hot, and by the consequent chollerike & stowt, by reason of the hotnesse bearing sway. Also these for the other part & cause, are

are p̄sfull and reuenging (as aforesaid) in that
such workings p̄cedde, of an excessiue hotnesse.
Of the Aquiline nose, both the skilfull Asculanus
write (in the mother tongue) after this manner,
in his booke de Cerbæ.

L Impia forma cum laquilino naso,
viuer desia de lo ben daltrui :
Finche la morte vien cum limpio caso.
Gentil magnifico fora de pietade,
Sempre diserue non guardando a cui :
si come fera senza humanitate.

This Philosopher Asculanus concludeth, that
such are cruell, and handling or working false
matters, and procure or do all things without any
regard of the right or wrong, even vnto the death,
and these without humanity at al : so : as much as
such a Chollericke body, doth indicate a rauening
mind and will.

The experience of which, the Physiognomer
had many times, especially in sundry Princes:
and of these, one was an Italian King, whose
same was sufficiently divulged, and knowne to
all Italy. But here riseth a doubtfull question,
worthy to bee knowne : and the same is, which
the Physiognomer Cocles graunteth vnto, that
there be two chollericke Subiectes found, hauing
both

both Aquiline or haluked noses : and of these, the
one knowne and found to be of a Chollerick com-
plexion, and the habitude Chollericke : the colour
also of that Creature, saene to be Cytrine or want
aust. But the habitude of the other person,
knowne to bee perfit, and of a good complexion,
that is sanguine : yet the same tending vnto chol-
ler.

Of the first (in answering vnto this doubt)
I say (saith the Physiognomer) that he is of an in-
tensed malignity, by reason of the corroboration
through the same Spirite, which is conioyned
wholly in the Chollericke subiect, both of nature,
and by accident. By accidente (saith Cocles)
I speake through the wanne colour, which signi-
feth a cold complexion, and Melancholick aust :
which that colour properly causeth. As the like,
the Physiognomer Cocles obserued and noted, in
a certaine Italian Prince, which altogether was
a wicked person, and causer of the destruction
of much people, and a solver of discord and de-
bate among many. But the end of this Creature
was detestable, vnto the utter infamy both
of him and his linage. But of the second and
other person I say, that when the habitude is
sanguine, it is possible, that of the Chollericke,
to be made or caused sanguine, and of the san-
guine Chollericke by accident, when the ages
alter

alter these. So that a man may conclude, that when this in a Sanguine body, the same is then of a remissive or qualified malignity. The reason is, for that the blood is a Snaffle or Bridle unto the choller, by which the mallice of it is depressed. And one of like condition (saith the Physiognomer) was that famous Chyromancer Galasius nigri solus Carpenis: for as much as his complexion was knowne to be Sanguine, and a little Slegmaticke: and very effeminate hee was, yet from the shoulders upward, tending unto the Chollerike quality: so that not free he was, from the vices above noted. And sometimes is the same depressed, through the part of the complexion and composition, as afore vttered.

The Aquiline or hawked nose (after the mind of Conciliatore) seene in a body very Chollerike, that is, Cytrine or wan adust, is noted the wickedder conditioned: by the wordes above vttered of the Physiognomer.

The Aquiline or Hawked Nose, discerned in a Sanguine Bodie, or of such a like qualitie, tending unto Choller: is of Auicen iudged not so ill.

The Aquiline nose in ioynt manner ioynted to the forehead, dooth indicate such a person to be stout, and hardy: applyed after forme vnto the Eagle. This manner of ioynting or to be ioynted vnto

unto the forehead, is vnderstoode and meant of him which hath the eminency or bearing out forward the forehead, and such are named to be greedy Catchers, of the head and birth cauled, and signifyeth also such to be yresfull, violent in Wrath, and chollerike.

Here the Physiognomer taketh in hand, to describe Charles the French King, whose picture was most liuely counterfaieted with colours, by a singular painter in a Table, was brought & shewed vnto the Physiognomer, for him dilligently to behold: which at their requests, he did. Also he further learned of a religious Hermit, the whole composition of this Kings body, which was thus: He had a big head, the nose exceeding hawked and great, the lips somewhat thin, the chin round, and pitted or dented in, the eyes bigge, and somewhat bearing out, the necke short, yet not sufficiently strong, the breast and backe large, the loynes and flunkes sufficient great, the belly fleshy, the buttockes reasonable large: the haunches and legges slender: yet sufficient big vnto the length: of the feet both the Physiognomer here nothing vtter. Thus in proportioning al the members together, the Physiognomer pronounced, that this mighty King was short liued: and that his death proceeded by a Catheral and feeble matter, fuming from the stomacke, and like descending again from the



head to the stomacke, and of such causes answerable, &c. Although some there bee which report, that he died of poisoning.

The Physiognomers reason of this Judgement was, in that his heade, nose, and breast, &c. were bigge, and indicated the multitude of matter, and the same inobedient consisting in him: thorough which the vertue ruling, could not direct the whole Bodie, for his euill composition. Of which

which is to be learned, that euery signe is a representer of his proper note, forasmuch as the same slenderesse in the hippes, signified the vertue and strength of the braine, to be fixe and weak, and caused an euill quality or condition of the sinues: & disorder of the repall members: without whose good agreement it is impossible that life could bee long in that creature.

Hee was also knowne to bee Luxurious, and the reason agreeable (is aboue vttered of the Physiognomer) which confirmeth that the noisiment which ought by due nature to bee conuerted, and runne vnto the hanches and legges, was by that maner of life, otherwise conuerted into Sperme. So that this thing was of like nature and Disposition, as aboue described of the Physiognomer: yet the quality (as it should seeme) of lesser Malice in the members, contrarie working vnto a hotenesse of the heart: and he was wantre of Colour, which by accident, signified the Dominion of Coldnesse and Melancholike to consist in him. And the selfe-same (hee reporteth) that the Aquiline or hawked nose, did somewhat depresse. But the eminencie or bearing out of the eyes, signified, that the fore ventricle of the braine, was Slegmaticke: which to conclude, fortified (as he saith) the shortnesse of life: and according as the Physiognomer had iudged on this thing, euen

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it fell out, who raigned but a short time after.

The French King, that raigned in the Physiognomers time, for his euill habitude and composition of body, liued and raigned but a while, according as the Physiognomer had before pronounced at the sight of his picture brought vnto him,



earnestly to view and behold it: the personage or counterfaite of whom, was thus described: he had the head somewhat sharpe in composition, the forehead

of Physiognomie.

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head narrow, the eyes appearing bigge and eminent: the face shewed leane, the haire of the head seemed of nature short: the posthills appearing large and bearing vp, the lips shewed thicke, but the chin appeared sharpe, the necke short and slender formed: the shoulders shewed leane and narrow: the armes and hands were discerned slender and long in forme: the epiglottis eminent, the furcle of the breast appeared narrow, and the breast like narrow in forme: the stature of this King, appeared rather crooked or stooping, then vpright: the body of this Creature, was sounde Chollericke: the moouing of the eyes discerned, and knowne to be swift and rolled or turned vwardes in the motion: the legges (to be briefe) wer seene slender in composition. As touching the laudable praises of this King, the Physiognomer found not anie iustly to report: in that his vices were so knowne vnto many, and divulged (in a manner) euerie where.

But in returning vnto the purpose, there was another Aquiline nose, which could not so wel put in practise, or exercise his gouernment, as the other aboue vttered, whose name was Codrus (a man knowne) to be a singular learned Poet in the Latine tongue, and had the same and seigniority for the Greeke tongue, whose corporature and personage was thus: he hadde the head congruent for



med, the forehead plaine, & meane of bignesse: the eyes good sufficient hollow, being gray of colour, not shining or glittering: the nose formed like vnto the Eagles but the face found long, the lippes of reasonable bignesse, but somewhat thin, the chin denoted in, the necke found long, the Epyglottis eminent, the shoulders large, & bearing out: the breast and haunches slender and narrow: the thighs and shanks small, yet agreeable vnto the other parts,
of

of the body, the heeles found flat, the fete were long and slender.

Of which notes, Almanfor secundus butteth, that the sharpenesse of the nose, the long neck, the voice sharpe or small, and the comlinesse of complexion, demonstrated together a drynesse in that creature, thorough the part of the chollericke quality. But his composition of bodie, was founde small: and the place of the Stomacke, discerned narrow: his digestion also of meate, was knowne to be both weake and small, through the litle and narrow Stomack: his heart was found to be colde through the length of his necke: hee was besides couetous and fearefull, which is contrarie vnto magnanimitie or boldnesse: in that the same proceedeth of a hot quality. Yet hadde this person a ready wit, through the comely forme of the head, forasmuch as the knitting and conspyning of the spirits was laudable, by which, the descent Organe aptly serued vnto reason: especially, for the eminencie of the fore-head in breadth: But the breast, the Ribbes, the Heeles, and the necke, were founde all effeminate, which (as aboue vttered) be contrarie vnto magnanimitie: the Aquiline or hawked Nose indicated (as the Physiognomer reporteth) his Couetousnesse: that so mightily (by his report) bare sway in him. Thus saith he, a man must proportionate all the Members
D 4

A pleasant discourse

bers together: for otherwise it shall be in vaine, to
udge or pronounce any matter at all (after the
minds of the Physiognomer) on any subject.



*The nose here flat, doth signifie such a person
to be luxurious, hasty in wrath, and faint-hearted:
for the dominion of the moisture, and flegme in
that creature, as the learned Conciliatorc repo-*
teth.

Here conceive (saith the Physiognomer Co-
cles)

Of Physiognomie.

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cles) that when the nose appeareth flat, then is a
hotnesse and moisture indicated in that person:
for as much as the hotnes of the Aqualine or hau-
ked nose, is caused with a drynesse. So that the
flat noses are procured through a hotnesse & moi-
sture, in that the moisture causeth the enlarging
of the nose: of which, such are knowne hot and
moist, that properly cause the luxury in them.

When any report such persons, that they are
hasty in wrath, the same proceedeth (as the Phi-
siognomer reporteth) of an ouer-much hotnesse:
and the inflammation of spirits mooued and procu-
red, through the abundance of matter: and of
that inflammation (by the report of Cocles) is the
yrefulnesse caused in such. Another cause, shall
here be uttered, in that the inflammation of the spi-
rit, cannot soone or speedily be coled, through the
narrow passage: as shall appeare in the matter fol-
lowing.

Of which, the singular Philosopher Ascula-
nus, in the mother tongue, wrote these worthy
verses following.

*EL concauato è anchora il naso simo,
ciascun di lora a la luxuria acosta:
Piu del secundo dico che del primo,
chi la subtile è ne l'extremo agozo.*

Ouero

Ouero rotundo cum obtusa postea :
 mouesi ad ira el primo come cuzo,
 Laltro e magnanimo, e dæ graue stile.

The person which hath a short Nose, and the same flat : is iudged (after the mind of the Physiognomer) to be lasciuious : and as some write, to be a Thiefe.

The nose scene short, the mouth formed small, and the teeth found short and big : do denote (after the mind of the worthy Conciliatore) a moist and cold complexion.

The sharpenesse of the Nose scene, the pecke found long, the voyce heard small and comly : are apparant notes of a temperate chollericke quality : as the learned Rasis, the worthy Albertus, Ptholomeus paruus, and other report, and Cocles with them.

Here conceiue, that the nose formed broad in the middle, and appearing bended vnto the toppe, doth indicate such a Creature to be full of wiles, a liar, and iresfull. The reason is, in that the same cleuation or rising of the nose, and hollownesse vnto the middle : is procured of the Chollericke quality, and paucity of the Cartylage : For as much as choller hath consumed that persons heat, and caused a drawing together of the skin in that part,



part, as aboue vitered (of the Aqualine Nose) so that the parts, which shall not be unpoucrished or lessened (by the same) of flesh : is because the fleshy part hath a viscons and clammy moisture, thoro in which the same is not so sone and lightly resolved. The cause of the iresfullnesse in that Creature, proceedeth of choller, and through the passages hindered, as shall appeare in the proper place.

The Physiognomer Cocles reporteth, that he hath many times noted of experience in infinite subiects : and in all his life time, he neuer saw any which were not possessed with a heape of vices, especially for lying, or for their imagining lyes : and this caused by the Chollericknelle consisting in

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in them : for which cause, this Cocles willeth a man to take heed of the fellowship of such, as of all which (saith he) experience in short time, will instruct thee perfit.

The nose foyned sharpe at the end, doth indicate such a person to bee a liar, contentions, and p̄sfull : the reason is (as the Physiognomer reporteth) in that such are of a chollerick quality, for as much as the leanness and sharpenesse of the nose, doth for the most part happen through the abundance of choller. The same end also, hath narrow passages, in which the ayre cannot passe to coole the heart : so that of this, it long remaineth inflamed, which is the cause of contending and quarrelling in that person.



of Physiognomic.

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The like Creature (by report of the Physiognomer) was that Antonius, a learned scribe and notary : yea. he noted many other Countrey-men of his to be like : among the number of which, Cocles obserued and knew a icily fellow of the like stature, named Vandinus de Fauentia, which was a betrayer of his courteous Lorde, and a principall aider, Son vnto the noble Astorgius Fauentia : by whose means, and other mighty deceiuers about him, was this gentle Lorde by commaundement, conueyed vnto the prison in Rome, and shut vpp as close prisoner in that strong Castle, named Sancti Angeli : where not many monthes abiding, was lamentably murdered of a most cruell Bastard, by a headlong fall, as the Physiognomer learned and vnderstood : which wicked Creature after the fact committed, miserably pined away, euen like an Image of Ware, standing in the hottest Sunne.

When the Nose shall be meanelly small, a little dy upward, and at the end raised vp, and the weather part or end turned again vpiward : or that his cleft be proceeded from beneath, vnto the part turned vpiward, toward the Cone of the Nose : both then indicate luxury, or such an abuse of the bodie, not here decent to be offered : as the learned Conciliatore in his Rubrick of Physiognomy reporteth.



Whs like of this the Physiognomer Cocles obserued and noted sundry times, especially in one of the Senate-house of the Noble City of Bononie: which for reuerence vnto the noble-house and honesty sake, he refuseth to name. The cause is, for as much as such are of a moist and sanguine quality, tending vnto choller: and these vniuersally (by report of the Physiognomer) are luxurious, in both the kinds, euen as the same through the pricking forward of choller, which daily inflameth the blood.

And the regitiue nature of the whele body, moueth or stirreth forward the expulsive vertue, vnto the sending forth of the noious matter superfluous, and expelleth the same vnto the congruent

ter places; by the apt passages: and sendeth the same forth vnto the 2^{dy}, in that it is the cause of the erection of it. So that such helpe forward themselves, by a proper industry, not decent (for honesty sake) to be vttered, when as the desired subject is not at hand. And the apparant notes of these persons are, that such haue the nose bigge and blunt, especially at the end: and the nostrils wide and large, through the grossnesse or bignesse of the nose.



The singular Aristotle (in Methraphoricis) vttereth, that such hauing the nose bigge at the end, are of an earnest and ready minde, vnto the concupiscence of the desired act: such also are known to be base, and of no reputation, applyed for the

foz me vnto the Dre: in that such especially in the venereall act, are so prone and easily moued, that they couet in minde what person soeuer they see, which especially is knowne to be true: for the active cocating as with Women: for such after the sight of women, seeme in a manner to mourne vnto themselves, as the Bull doth after the Cow: and such (Asculanus reporteth) are irefull.

Rasis uttereth these words, that whose nostrils are found to be large, is argued to be a person luxurious.

Such which haue the nose formed big and broad, are vn sensible, vnshamefast, vnapt to learne, and sluggish, applied after the forme vnto the Sow, hauing the like nose. The reason of this is, for as much as such hauing the nose grosser or bigger at the end then in any other part, and that large, are inuericundious, vnapt to learne, and vn sensible: that is, rude: for which cause, such are applied to the Sow, hauing the like nose, and the like conditions in a manner.

The nose sharpe at the end, doth denote such a person to be irefull, applied vnto the dog: as Conciliatore reporteth.

He which hath a marvellous short nose, doth argue such a person to be an accuser, and a pickethanke, as the skilfull Philemon and Palemon report.

The



The nose formed sharp at the end, and the same thin, yet vprward toward the forehead more grosse: dooth denote (of experience knowne) that such a person hardly to remit his ire: applied for the kind (after the mind of Conciliatore) vnto the irefull Dogge.

The nose formed blunt at the end, and round withall, doth indicate such a Creature to be stout of courage: applied of the Philosopher Aristotle for the kind, vnto the hardy Bull. The same note by relation, sufficiently appeareth to most men of this day.

The end of the nose same small and sharpe, like to the forme of the Birdes becke or bill, and generally long: dooth declare such a person to be

h

hasty

A pleasant discourse

hasty, foolish, and like stirring to and fro : as the learned Rasis reporteth, and of him compared unto the birde. And the same like, both the long and thin nose signifie.



The nose very retyrt, or the same turning back, or upward, both (for the most part) denote, the like peruerse minde and conditions, to consist in that creature.

The nose formed from the forehead unto the mouth along crooking, and hard or verie stiff: both denote such a person to be unshamefast, applied for the forme (of Aristotle) unto the Raven. And such were knowne naturally to be Thanes, as Gulielmus Nurice reporteth.

The like uttereth the Physiognomer, that such

Of Physiognomy:

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a person is knowne many times to be a thiefe, and by the consequent unshamefast: forasmuch as this exposition is aptly agreeing: and it appeareth like by the relation which he here uttereth, in that such (after the forme) are applied unto the Raven. For the Raven is well knowne to be a wily and deceitfull bird, purchasing many things by stealth, and hiding those in priuy places.

The nose found rising, and copping up toward the forehead, like to the Eagles beake: are noted to be stout, boide, and greedy of catchers: applied of Aristotle (after the kind) unto the Eagle: and as the same in many, hath of the Physiognomer bene diligently noted.

The nose appearing hollow, with the forehead formed round and eminent upward, both indicate such a person to be luxurious: applied after the kind, unto the Cocke: and this note sufficientlie appeareth by the relation.

The nose formed great, yet in a comely manner throughout: dooth argue such a person to be honest and genile conditioned, after the kinde of Concilia bre.

The nose great, and at the end appearing with an unseemely bignesse: dooth the like declare (as aboue uttered) that such a person to be unsensible, unapt to learne, &c. applied for the forme unto the Sow.



The Nose scene in the upper part depressed, or flat formed: doth argue the febleness of courage, and foolishness in that Creature: and this besides is a note of womanly lightness to consist in him, after Rasis.

The Nose on such wise formed, that the same from the forehead immediatly crooketh: such a person (after the mind of learned Plato, Albertus, & Conciliatore) is iudged impudent, and a priue filcher: applyed for the forme, vnto the subtilt Kauen.

The nose in comly form crooking, doth indicate an honest minde and singuler wit: as the worthy Conciliatore reporteth in his Kubicke of Physiognomy, and Cocles the like.

Here

Here conceiue (saith the Physiognomer) that the declining of the Nose on the laterall partes of man: as if vnto one side onely of the position, it shall decline: dooth denote a hurt to happen from the Circle-Stroke, vnto the lowest part. But if the Nose downward shall bee deuised on either side of the position: doth then indicate a sickness, or a stripe to happen: and this either of the Primitiue or Antecedent cause.

The Nose at the end formed somewhat flat: doth declare such a person to be bold and liberall: applyed for the forme vnto the Lyon.

The Nose appearing redde, with the rote and hole within, and breedeth drawing vnto a swelling, like to the Strawberry: dooth argue such a person to be a great Drinker of Wine, and often drunke: and such for the most part are moost of quality, and luxurious: especiallie if such a note be found in Bodies of a small stature: and this was a practise first found by the Physiognomer Cocles.

The Nostrils formed wide, doe denote such a Creature to be irefull: and this note proceedeth of the ouermuch hotnesse of the Heart: for how much the more open and wide these are, so much the greater ire these signifie. The singuler Conciliatore (in his Kubicke of Physiognomy) reporteth, that such having the nostrils stopped,



are noted foolish, and of a small understanding.

The nostrils (after nature) thicke, and very large open, do denote after the mind of the Physiognomer) such a person to be irascible, cruel, and of a disquietfull mind.

The nostrils formed thin, and long reaching, are by nature more vnto Birds; but the same proportionally agreeing vnto men, is a note of lightnesse, and an vnstabilitie of mind, as Conciliatore learnedly uttereth.

The nostrils appearing thicke and sharpe, do witness such a person (after the mind of the Physiognomer) to be full of complaints.

The part of the nostrils ioyning vnto the forehead, if from the forehead extending, the same be with a comely composition, and that well ioyning together:

together: in such manner, as this be neither too high nor too low fixed of nature: but euen direct (as a line or creast) descendeth: both then indicate (by the report of the Physiognomer) a manly note and courage in that creature, yea constancy and wisdom, applyed of Aristotle for the forme, vnto the hardy Lyon. But if the part of the nostrils be lower or flatter, and that deeper then the abovesaid, both argue the indiscreetenesse of mind, & weakness of strength and courage: seeing the same is knowne to be the note of a femine lightnesse.



If the nosegall in the toppe directly cleaved, extene whole: doe indicate an euill government and distemperance in that Creature.

And such are those, which in the inward end of the gristle be raised up unto the crest, and doe descend to the Nose: which when these bee vnto, do (after the opinion of the Physiognomer) procure the disorder of the tongue, in the uttering of speech, and sounding words.

The greater and wider Nostrils simply, as (of all the Metoposcopers) better allowed & commended, then the lesser forme of them.

The lesser Nostrils, by the agreement of Plin, Philemon, and Ptolomeus parus, are naturally ascribed vnto seruile wits, overthwarters, warglers, and to theues.

The Nostrils termed large open, doe witness such a creature to be given to mirth, and strong in the composition of body.

The Nostrils seen very narrow, round formed, and as they were confusedly shut together: doe witness (after the opinion of the learned Conciliatore in his Rubricke of Physiognomy) foolishness, and unaptness to learn, and the febleness of courage in that creature.

The ancient Rasis and Albertus report, that the largeness of the nostrils, and the much quantity of flesh on the Palms, and the little quantity of haire on the chokes, doe signify a moist complexion.

The Nostrils appearing very blunt, doe

argue

argue such a person to be foolish: but the Nostrils being small, indicateth a peruerse mind, and peevish conditions.

The haire growing within the Nostrils, if there be many, thicke growing, and big appearing, argueth unstableness of minde, and a grosse wit, as Conciliatore reports, and the Physiognomer Cocles affirmeth the same by experience.

If the haire within the Nostrils, are sonnde soft, doe witness after the mind of the physiognomer, a ready wit, apt to learne, and honest condition.

The iudgement of the forme and condition of the eares. The xxiii. Chapter.



The

The eares declare the temperament and proportion of the principall members, and especially the braine, which experience certifieth vs. for that the braine doth sometimes send forth a noy, some matter behinde the eares, of which there is ingendred and caused many times an impostume and the same according to the diuersity of the humours. Of which the Physicians name these, the clesing places of the members, and superfluities.

The eares great, are ingendred and caused through the multitude of matter, in the beginning of generation, of the strong vertue. And all such in a manner which haue great eares (as the Physiognomer hath noted) are knowne to haue a short necke, and head sufficient comely, and are sanguine: and such for the more part tending vnto chollic, or vnto grosse bloud for what adust. Such also are impatient, and lightly angry. For which cause, the Philosopher reporteth, that such are foolish (this being excepted) that they are of a good mind and intention, that is, after the departure of the inflammation and kindling about the heart, forasmuch as this declareth a hotnes of the heart, through the vaine and arterie, as in the Anatomy may well be discerned. And such are of a good memory, in that they haue a steeple necke, being an

interpreter of the braine, and demonstrating a good disposition: and perhaps through the chollicke quality, is the retention of humors, and through the quality of the sinnewes, which are of a dygnature. After the quailing and abating of injuries, such are of a good intention, in that their cause a good discourse, and noted to be long lived, forasmuch as in them is a good proportion betwixt the heat and moisture. And such a person which possesseth a mean, is moderate in his actions. The selfsame is confirmed of the Philosopher, in lib. 1. Animalium, cap. 11. where he reporteth, that those which are most apt and ready in hearing, be well nurtered and conditioned. Such (saith hee) haue a note of the best manners, which possesse meane eares.



A pleasant discourse

The eares great, and directed aboue measure, are notes of foolishnesse, or that such to bee beholders: as Aristotle the Philosopher saith. The selfe same reporteth Auicen pri. de Animalibus: that when the first pulpe, that is, of the eares, is ioyned with the flesh of the iaw, signifieth a foolish vaine person.

The Philosopher saith, in Methaphoricis, that such as haue small eares, like to an Ape: haue (of that reason) Apish conditions. Such as haue big eares, are noted to be dullards, applied to the Ass. If any person shall haue eares formed like a dogs, they are noted to haue the best, & to be in a meane manner. Hitherto Auicen. So that such hauing the eares ouer small, are noted Apish, that is, Apish conditions, wher one may see, that malignity and deceit to haue dominion in them.

Such as haue the eares ouer great in respect of the body, argueth foolishnesse, and dull of understanding, as Aristotle reporteth, primo de Animalibus.

Such hauing the eares meane in quantity, is a good note, for that the same proueth by the similitude, of the disposition in good Dogs.

Rasis reports, that whose eares are bigge, is a foole, yet long liued after nature: the eares erected vp, and very great: indicateth the multitude of matter, and the same inbedient as to the due forme:

Of Physiognomie.

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time: and the Dominion of diuinitie indicated, which is the onely cause of the erection or standing upright.

The eares flexible or bending, demonstrateth the proportion of heat and moisture: and the moisture is cause of the bending, as appeareth in a skin and wood, which when they are crooked or winded inward, are moist, otherwise if they bee drie, their parts are broken. Euen so, Picholomy the Philosopher reporteth, that the eares great and bended inward, do denote riches.



When the eares are very small, the paucitie of matter, and weake vertue of the braine is signified:

nified: and the Chollerike matter argued: of which the subtil spirits caused: so that such have a wit or be ingenious in euill Workes, and are Thanes, foolish, and so couetous, that they desire all things. And thorough that coueting, such are luxurious, and vnderstand perhaps of the inmoderate appetites, and not of the power or force of the matter.

The learned Palemon uttereth, that when the eares shall be prominent and verie great, foolishnesse and garrulitie is signified in that creature: and such are knowne to be couetous. But the eares which are as they were cut, and very shorte and parted, dooth Loxius report, to attempt and commit a deceit.

The eares formed semicircularly, and creastes connered, in the middle some what flat toward the Centre, and of a meane bignesse, which decently stand to the head, do witness a goodnes of nature. But the eares that are over-round, signifye such a person to be vnapt to learne. The eares long and narrow, are reported to be the notes of enuie.

The eares lying or standing close with the head, are reported to signifie dulnesse and sluggishnes. as Albertus saith: the reason and cause of the signification, is for that the Vertue formative, when the Organes are directly formed: in that

that the Instrument of heate, and the kind quality wanteth, causeth that the mallice of the matter doth so enlarge the eares out of measure, or through the drinelle or scarcity of the same, causeth them to draw together, and be narrow, in respect of the due proportion: and of this cannot governe the workes of the spirit: but that the eares like in size, according to the plenty and scarcity of matter, sozasmuch as they thus procede of the indurations of nature. These hitherto Albertus. I (saith the Physiognomer) haue noted many olde men, and found them to haue great eares, and not small in that age.

So that the small eares (after the agreement of most Writers) do denote short life: in this agreeeth Picholomy the Philosopher, where hee reporteth, that the eares small, bee a note of short life: and if the eares be hairy, doe indicate long life. The reason is, that the smalnesse uttereth the paucity of matter: and when these be hairy, do denote the matter to be sufficient strong in vertue to heate the braine with a laudable heating, in that the haire is caused through the vapours elevated of the hotnesse of the heart, and all the other members.

The eares hairie, doe pronounce a good and ready hearing, which is a note of the kinde and heate: and for that cause, I report the same. But the

A pleasant discourse

the eares perhaps of some man are ouer-great,
and of some small, of some meane, of some stand-
ding farre off from the head. of some contrary-
wise lesse flat to the head, some being of a meane



disposition: so that among these two, a meane of
all the kinds which hitherto hath been uttered, do
signifie a goodnesse of nature.

Some report that the eares gruffy, doth indicate
such a person to be of a Melancholike quality. But
the eares great, denoteth the dominion of the Me-
lancholy humour: as the like appeareth in the
Hare and Ass, which haue great eares, and are
foolish. So that such hauing the like eares, are of a
like nature: and the Melancholy humours doe not
repugne

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repugne vnto the length of life.

Conciliatore saith, that the forme of the eares,
denoting the temperament and goodnesse of Na-
ture, consisteth alwayes of a semicircular forme,
and in figure of a meane greatnesse: & the creasts
or lines connexed, in the middle somewhat flat to-
ward the Centre, and standing seemly to the head.
For the contrary posture of the eares, denoteth a
contrary to the abouesaide.

The eares macerulous great, and standing out,
witnesseth foolishnes, garrulity, and imprudencie.
Ptholomy the Philosopher saith, that those which
haue thin and dry eares, shall neuer possesse the
wealth of the world, and it signifieth a very chol-
lericke complexion: of which, the exhaust intenti-
on proceedeth in the congruent workings, and ar-
gueth a most great instability in that person. The
selfesame Ptholomy vttereth, that the person which
hath equinas aures, morietur dominus vel prin-
ceps.

Conciliatore saith, that the eares small, deno-
teth malignity in that creature. The eares ouer
round, to be vnapt to learne. The eares long, ar-
gueth that person to be enuious. The broad eares
fired in a right maner with the head, indicateth
slownesse.

The haire which are within the eares, if they
be many, thick, and long, argueth an earnest mind

A pleasant discourse
in the desire of the actuall lust of the body.

The signification and iudgement of the forme
of the Cheeke bones, and Cheekes.

The 24. Chapter.



The balls of the cheeks are the parts beeing out
vnder the eyes: and these are also named the
cheeke bones, as writeth Gulielmus Nurice.

Ths iawes are the partes of the cheekes, out of
which the haire of the beard do grow, as writeth
Isidore, in lib. 11. cap. primo.

The cheeke bones are often taken and named
of the Physiognomers for the Jawbones: and like
the worthy Constantine and Conciliatore befi-
neth them.

The

of Physiognomie.

114.

The Cheek bones after Constantine and Gu-
lielmus Nurice, especially declareth the complexi-
on or quality of mankind.

The cheekes appearing redde, yet mixed with
a tempered whitenes, and in substance not formed
ouer grosse, or fat, do indicate a hot and moist qua-
lity and temperament of the same, as Gulielmus
Nurice, Phylention, and others report.

If the cheekes shal be white in colour, without
any rednesse mixed, doe signifye an excellē of the
quality, especially of fleagine, in that creature, as
Gulielmus Nurice, Conciliatore, & Cocles report



If the Cheekes in substance seeme leane and
thinne, and eyther Swartish or Cytrine in co-
lour: doth demonstrate a hot and dry complexion.

D 2

on

on in that person, or the dominion of an ouermuch
Dyneresse and heat, as appeareth in the cholericke.

If the cheekes shal appear as if they were wan
in colour, and formed thin in substance, or seeme
leane of flesh, it indicateth the exesse of dyneresse
and coldnes to consist in such an one, as the like ap-
peareth in the Melancholike. So that the cheekes
(after the agreement of Authoꝝ) are euident vi-
terers of the affections of the mind, and notify his
quality: so according to the affections of the mind
procceding or caused either of a sodaine feare, or so-
daine ioy, dooth the cheekes sodainly becom pale:
or otherwise appeare red. These hitherto Con-
stantine.

The Physiognomer Cocles reports, that when
age cometh hastily on age, that such a personne
seemeth olde before the naturall time, then is the
same a most spectall note of the shortnesse of life,
which in the face is apparantly discerned. But
this rule hath his most effectuous iudgment both
in children and sickneses, especially in that which
the Physicians name the Thicke or consumption
of age, a sickness that speedily hasteneth death.

Rasis reporteth, that whole flesh of the cheekes
appeareth grosse, and thick compact, is noted to be
of a grosse nature. Conciliatore sayeth, that the
cheekes formed grosse and thicke of flesh, doth de-
note sluggishnes in that creature, and to be an
excessive



excessive drinker of strong wines: but some re-
port violence, or a wicked will in that personne.
Which argument of others, is rather to be allow-
ed then iudged, by the agreement of the most Phi-
siognomers.

The cheekes formed ouer thin of flesh, argueth
malignity and wicked conditions, as both Pals-
mon and Ptolomeus Paruus write.

The bals of the cheeks soft and long in forme, denoteth such a person to be a most importunate talker.

The bals of the cheeks formed somewhat long, declareth such a one to bee a trifier, and a teller of vaine matters and newes.

The cheeks are so named, of the Physiognomer, for that the teeth and hairs are naturally ingendered.

Cocles affirmeth, that the cheeks or Jawes bones, are eminent from the upper partes of the mouth, with a length of the cheek bones through the part of composition: and such (of obseruation) are knowne to be malicious, especially in vnlawfull and incongruent matters: and these are applied for the part of the Jawes, vnto the Dre and dull Ass.

But if the Jawes shall be formed short, with such an eminency or bearing out from the upper part of the mouth, it indicateth maliciousnesse an euill reporter, violent in actions, and enuious, this especially is verified. When there shall lack the substance of flesh, or the same appeare but thin. Thus far the skilful Cocles.

The Philosopher Aristotle, said vnto M. Alexander, that the cheeks formed full, with the temples appearing blowne, denoteth such a person to be contentious, hasty in words, and very yrefull: the



the selfesame reporteth Conciliatore, in his Aubricke of Physiognomy.

The cheeks so small situated, that from the eyes these seeme parted off, do argue the fulnes of humours: and that the same creature (after the mind of the Physiognomers) to bee grieued with the burthen of them.

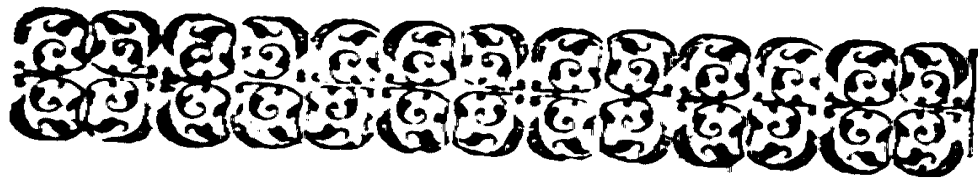
The roundnesse of the cheeks formed after nature, indicateth enuy, and of deceitfull conditions.

The full or rather fat cheeks, are significations for the most part, of a sluggarde and Drunhard, if wee may credite the ancient Physiognomers.

The.

The cheekes discerned soft, and ill fashioned, do argue such a person (after the common prouerbe) to be long tongued, importunate, and talkatiue: and this the Physiognomer Cocles hath knowne by experience.

The worthy philosopher Aristotle, in Metaphorics uttereth, that the cheekes appearing red aboue, do witnesse such a creature to bee a Drunkard, or a great drinker of wine: referred vnto the similitude of the passion: in that such which lately haue bin bered, appeare of a blushing rednes, especially about the eyes, kindled and caused in the beginning of the yre. The cause is sufficiently vttered afore of the Physiognomer, in the Chapter of the nature of the face,



Of the Condition, Nature, and Iudgement
of the mouth.

The 24. Chapter,

The



The singular Isidore (in xi. Etimologiarum capit. primo) writeth, that the mouth is so named in Latine Os: for that by it, as by a doore, all men naturally and vsually put in meate, & cast forth the spittle prepared: or for that al meats and sustenance passe by the same into the stomack, and al words issue forth of the same, to the vnderstanding of minds.

To come vnto the matter, in the former Chapter it hath bene sufficiently vttered, that the big- nesse of members proceedeth through heate, especially the mouth, which representeth the naturall and spirituall members: as of these, especiallie the stomacke. For how much the proportion of the stomacke is vnto the mouth, so much is the

A pleasant discourse

proportion of the mouth, answering unto the stomack: for that the inner members, are knowne of the Physiognomers to be hot. Of which reason, how much intenser the heat is, so much the greater will the resolution of partes be. For where a great resolution consisteth, there of necessity must issue, that a restauration aptly be procured: which otherwise cannot be caused, but through the benefit and help of meates, that ought to be a sufficient quantity: of which the spirits are actively ingendred, and these in great quantity, which properlie cause in that Creature ire, boldnesse, yea, quarrelling and fighting. Of which it succedeth, that the worthy Philemon, Palemon, Albertus, & Concliator, report: that the Creature which hath a great and wide mouth, is a gluttonous feeder, yet hardy, and prone to fight.

Rasis uttereth the like, that the person which hath a great mouth, is known to be a gluttonous feeder, and bold.

The mouth formed small, is noted to bee of a Feminine nature. But the mouth discerned great and wide doth witnesse yre, boldnesse, quarrelling and fighting: such also are knowne by experience, to be gluttonous feeders.

The mouth formed over-wide, that the same appeareth, as it were wyder cut of purpose: doth indicate such a creature to be a gluttonous feeder, wicked,

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wicked, fierce, lightly moved to fight, and cruel: who for the proper conditions, applied unto the brute beasts. Certaine report, and Ptholomeus parvus with them, that these are full of wordes, boasters, tellers of vaine tales, envious lyars: and after a manner, appeare starkefoolish.

The mouth having a small closing and opening:

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ning: doth denote such a creature to be peaceable, yet many times found unfaithfull, and faint hearted: the reason of this contrarie, is the same which was aboue vttered of the Physiognomer.

The mouth in the proper sight o; being, having a seemly quantity in the greatnesse, with the lips thinne, and appearing small in the closing: and to these the eies shewing smilingly, with the rest of the face agreeable answering: doth indicate a libidinous person, a Cynebe o; an effeminate Creature, and a lyar: as the worthy Conciliatore in his Rubricke of Physiognomy vttereth.

A small mouth in forme, appearing prominent outward, doth denote wicked conditions in that person, to be false in promise, and a betrayer.

The mouth discerned small, having thin lippes, doth witnesse a feeble mind and courage: but this person is deceitfull and malicious.



where

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There, o; in whom the mouth shall appear very large bearing out, and round, with a thicknes of the lips, and that the upper lip foldeth outward: is of the forme (applied of the Philosopher) unto the Dog: and signifieth by the agreement of Authors, that such a creature is nasty, peruitish, cruel, and afole: as the Physiognomer hath often times noted.

The best conditioned mouth, after the agreement of the Physiognomers, is when the same appeareth not ouer moist, in that the moisture of the mouth and lips, both argue fearefulness, and malignity in that Creature, as the worthy Albertus reporteth, and the same the Physiognomer Cocles affirmeth.

The mouth that saoureth words, especiallie in the hearing: doth indicate an honest person, witty, both in the giving and retaining: warie, secret, coueting faise thinges, and faithfull: yet easily led, eyther vnto the good o; euill, through his light beleewing: if wee may credite Michael Scotus.

The mouth that saoureth ill in the breathing, doth denote such a Creature to be diseased in the liver, besides of a grosse vnderstanding, lightlie crediting, of a base wit, a coueter of other mens goodes, lasciuious, deceitfull, a lyar, a teller of vain matters and newes: if Michael Scotus

may

may be beleued.

Whose mouth in the speaking is not alway is noted of experience, to be diseased with a swelling distending from the head: yet is the same either stronger or weaker procured, such as in the swelling unto the other proportions: and this observation, both the Physiognomer Cocles



The iudgement of the forme and condition of the lips. The xxvii. chapter.



At the end of the Jawes, are the Lippes, or Med, which are compounded of a soft flesh,

in that these by a double motion, are aptly moued: as in the one, by a proper manner upward, and in the other, by the motion downward: and these caused, by motion of the iawes, from one to the other, both in the closing and opening: which is the cause, why the lips are named to haue a good and perfitt motion. The utility of them (by the agreement of all the Physiognomers) is, and serueth for the furthering and helping of speech, and that these may (through the help of the Jawes) aptly & well close together, for the better beseming of the countenance.

The colour of the lips, toward the opening of the mouth is red, thorough many veines of bloud deriued vnto that place: the note of which is, in that these often and much in quantity bleede: and are of a light cause broken and quickly cut off. The common hurts there hapning, are especially cured (after the minde of the Physiognomer) with the same, named the Practitioners Mel Rosatum: for he reporteth, that he hath often experienced the same in many subiects.

There may Notes also bee gathered and conceived, by the colour of the Lippes: for that the naturall colour in the edges of the Lippes (after the minde of Constantine) ought to bee redde: through the thinnesse of skinn, which lightly of the

the heat or colour of the blood, receiveth arosse quality. Of which the worthy Constantine reporteth: that the rednesse of the lippes, indicateth the purenesse of complexion, and the bunniring together of troubled blood: and the note both of good strong vertue in that Creature.

The wannesse of the lips, argueth the contrary to the same above: in that the vertue of blood, and naturall heate is lacking in that creature: so that such having the like lips, are noted to be sicke, as the worthy Rasis reporteth.

When the lips are formed big, these do represent the multitude of matter, drawn unto them through heat: and the grossenesse or bignesse of them, is caused through the grosse humours and spirits, of which the dulnesse of wit and foolishnes ensueth, procured by reason of the hotnesse, except the neather lip be discerned loose hanging, and watry running.

But if the lip be discerned upright, and thicke in forme, that is, compact or stiffe: in such a person, both the Physiognomer (of experience) apply there the Planet Mars.

A like reason the Physiognomer uttered, that when the mouth is formed great, if that the lippes appeare loose and hanging: in that part of the Creature is the Doone of him, and others aptly applied.

The



The neather lippe discerned loose hanging, and that the same appeareth very red in colour: dooth argue (happning in the woman) to bee a most sure note, of the great desire unto the veneriall act, and shamefastnesse in that Creature: as the same, the Physiognomer Cocles noted in a famous Curtizane of Rome, named Isabella di Luna. The like note seene in Children, signifieth the Creature in
 R
 time,

A pleasant discourse

time, to growe and become a Cyndez or effeminate person: especially, if the countenance and eyes appeare smiling, and the creature growe vnto a ripe age: as Cocles reporteth, that hee noted in a certaine Noble man of the like condition.

In briebe, all the other members according to the nature and property of them, are each attributed vnto his proper Planet: as shall after appeare in the third Booke of the Physiognomies to come forth, intituled the Physiognomy of the Planets.

The worthy Loxius, Philemon, Plato, Aristotle, Albertus, and Conciliatore report: that the lips decerned cherefull, and somewhat smiling, hapning with a merry countenance: do argue such a Creature to be wantonly disposed, & libidinous: yea, such sometimes are knowne to be crafty, deceiuers, and thieues: of which was that wicked Chirurgian (a Countrey-man of the Physiognomies) named Seraph nus de pisis, that he diligently noted.

The lips of the mouth formed very grosse, loose hanging, or ouer-much folding out: doe indicate such a creature to be simple, lightly or soone crediting, and of a dull capacity: these also denote a flagmaticke humour moystning, to consist in that person: compared of Aristotle for the forme, vnto the aged Ass, hauing the like lips.

If the lippe within be seene not liuely, or not a faire

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faire redde in colour: doth argue a matter not regulated, and grosse humours to consist in that Creature: of which a dull capacitie, and belluine vnderstanding ensueth: yea, the same sometimes denoteth a sicknesse present, or that shall shortly follow.

The Philosopher Aristotle (in Metaphorics) uttereth, that such which haue the lips formed thinne, and in the edges appearing to hang loose out: in such manner, that the vpper lippe is seene stretched ouer the neather, at the closing and opening of the lips, are denoted to be bold, stout, and of great courage: applied for the forme, vnto the couragious Lyon. The like condition of these, may a man see in the Mastiue Dogs of our Realm, which haue such hanging Lippes, as is all men knowne.

Such which haue the Lippes hard, and thinne formed, and a bearing out decerned about the Canine or sharp teeth: do indicate a rude vnderstanding in that Creature, vnapt to learne, and furious in actions: applied for the forme, vnto the grunting Hog.

Whereof these (as the Physiognomist Cocles supposeth) is the paucity of matter, & the diminution of orith: in that it consumeth the moisture of the lips. But this about the canine teeth, it cannot so wast or consume: for as much as the moisture

A pleasant discourse

consisting in such a place, is known to be viscous and clammy. Such also by reason of the dyspeth, (saith the Physiognomer) multiplied in the brain, are noted to be foolish : applied after the maner, vnto the Swine. So that whose lips are discerned thin and hard, and about the Canin teeth bearing vp, such persons are referred to the swine.



The neather lip discerned greater then the upper denoteth vnaptnes to learne, simple, of a small vnderstanding, and foolish.

The neather lip scene swelled vnto the sharp or canine teeth, doth indicate such a person to be full of rancor, malicious, and contentious.

Such which haue the Lips formed grosse, and the upper hanging ouer the neather Lippe, are denoted (by report of the Philosopher Aristotle)

to

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to be of a simple vnderstanding, of a dull capacity, and foolish : applied for the forme, vnto the slowe and dull Ass.

Whose upper lippe shall appeare prominent or bearing out with the Gumses, dooth witnesse such a Creature to be a louer of discorde, and occupying or busying himselfe in strifes and Controversies, applied for the forme vnto the dog : these hitherto, borrowed out of the Physiognomy of Aristotle.

Such hauing the upper lip so eleuated, that the Gums that is, the flesh on the teeth, and the teeth themselves are discerned, are known (as the Physiognomer reporteth of experience) to be full of variance, and contumelious : yea, often rebuking : applied for the forme vnto the Dogge, especiallie, and the same, according to the apparant congruency seen. For the dog when he purposeth to bite, sheweth then the teeth by the gathering vp of the lips.

The Lippes formed small and thinnie, and the mouth discerned little : doth indicate the imbecility of minde, and craftinesse to dwell or consist in that person.

The auncient Rasus reporteth, that whose lips are discerned great, is denoted foolish. of a dull capacity, and vnapt to learne. The selfesame tooch the woorthy Philosopher Aristotle utter, in his

At 3

Phy:

Phisiognomy of the members, that such a person which hath thick lips, is knowne to be foolish, and of a simple capacity.

The much bearing out of the lippes, doth witnesse such a person (after the mind of the Phisiognomer) to be foolish, full of words, contentious, and hardy.

Certaine report, that whose lips shall be formed congruently thin and not much folded or turned outward: doth denote such a person to be secret in all matters, wary, of a good perseverance, yet presull at times, and of a singular or ready wit. The cause is, for that the same declareth a congruent matter, vnto the subtilnesse of the humors & spirits, which is the reason and cause of the wit. But the irrefulnesse consisting in that creature, proceedeth through the subtilnesse of the spirits, prone and apt vnto the kindling of it.

Such having the lips with the gummes formed on the teeth prominent or bearing out, denoticate an euill tongued person, a wzangler, presull, and inclined to worke iniuries: for these properly referred vnto the Dogge: as the singular Palemon uttereth.

Whose lippes shall be seene well coloured, and these rather thin, then grosse or thicke: doth signifie such a person to be well conditioned in all matters, and lightly changed, either to the good or
ill,



ill, but rather prone vnto vertues, then vnto vices, as Michael Scotus uttereth: and there (after the minde of the Phisiognomer) is the Planet Iupiter represented.

Whose lips are determed not sufficient equall, or a like throughout, in such manner, that the one be grosser or thicker then the other: doth witnesse such a person to be more simple then wise: and of a variable fortune, as certaine report.

The philosopher Ptholomeus parvus, uttereth, that the outward lippes formed small, and somewhat folded or turned outward, do denote such a person to be full of wordes, very enuious, and an accuser. The reason is, for that the pauci-
4 tie

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ty or smallness of the lips, doth witnesse the small quantity of matter, and the dominion of colones, but the folding or turning outward of them, doth declare a denseness drawing together the hairy sinewes: of which ensueth that the animall spirits are incongruent, vnto the discerning of whatsoeuer is spoken: and the enuy through the same, proceedeth, and is like caused.

The worthy Ptolomeus Paruus uttereth that the vpper lip folding or turning vpperward, and the neather downeward: do signifie a misery or wretchedness of life, and vncomey conditions. Of this the Physiognomer saw, and found a singuler experience, especially in the poore and needy people. For the weaknesse of the animall spirits, (saith he) is signified to consist in them: of which the wit properly hath not place or seat in that creature.

The lips formed thin, if the vpper be turned and folding outward, and the same loose hanging: doe denote such a creature to be a deceiuer, subtil, and a Thiefe for the most part.

The lippes discerned grosse or thicke, like to the Dogs: doe indicate such a person to be a deceiuer, an accuser, and wicked in conditions: these hitherto borrowed out of the physiognomy of Ptolomeus Paruus.

The lippes of the Pores are not to be lodged vpon

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vpon, but of those which dwell and are conuersant amongst them and their qualities there shal note: for which cause sufficient it is, to iudge in generall of those Realmes and Countries, more knowne to vs.

The iudgement of the forme and condition of the teeth. The xxvii. Chapter.



The Canine or sharpe teeth of men, if these bee long, fast standing, and bearing outward, do argue such a person to be a glutton, irrefull, fierce, and lasciuious, applied for the forme vnto the dog and Boare.

The cause I suppose (saith the Physiognomer) through the abundance of the radicall moisture,

of Spermatieall matter, which declarcth a most great dominion of heat and strength in the principall members, of which a hasty dissolving of the substantiall moisture insueth, that cannot be re- stored, but through the much eating of meat, whose plentifull substance this greatly needeth: for which cause, such are inordinate, as is aforesaide: as appeareth by relation in the Dog & Boare.

And such the Physiognomist hath knowne of experience, to be wasters of their owne substance, great drinkers, deceivers, Thore-hunters maintainers of Harlots and murthurers, especially if any other proportion aydeth and confirmeth the same.

Rasis reporteth, that whose teeth are discerned weake, thin set, and small, argueth the whole bodie weaknesse, both with feeblenesse, and shortnesse of life. The selfesame bittereth the said Rasis, in the buying of seruants. Also Aristotle useth the same words in his Problemes.

Aristotle likewise reporteth (in secundo de Animalibus) that such hauing the teeth thin set, are noted to be short lived. Rasis also affirmeth the same in these words: That whose canine or sharp teeth are discerned long, and strong set, is argued to be a Glutton, an euill person, and vicious of bodie.

Conciliatore in his Kubzicke of Physiognomy.

my reporteth: That a noise causeth through the teeth, doth denote a frenesie in that perion, which sometimes happeneth to sleeping children, when they are troubled with Wormes, as the skillfull Physicians report.



The teeth formed bigge and broade, whether they stand inward, or are set outwards, doe argue a baine person, lasciuious, simple, of a slender capacity, and hauing a howine witte, for that the same witnesseth grosse spirites to consist in that person, proceeding of grosse humors.

The teeth most drie, without anye moisture of

A pleasant discourse

discerned to stand in them, yea and wholly dry in a sicke person, do denote death at hand: forasmuch as the radicall moisture is then consumed, & their bodies remaine and are, as a lamp without Oyle. In a healthfull body, the like scene, doe signifie a sickness to come, and the same shortly.

The teeth scene full of reume, or a distilled water from the heade appearing in them, argueth a disease of the head or stomacke, through the participation and occasion of the head and lungs, causing this distillation from the head into the Nose and Eyes, the Cathar, the cough, the Squinny in the throat, and the impostume of the iawes. But any of these, this procureth either more or lesse, according to the contrary working of the members, as unto the beholder may evidently appear. Such Beasts hauing the teeth indented like to a Sawe, onely drinke by licking with the Tongue: But such hauing the teeth formed whole, do drinke by supping, as the famous Philosopher Aristotle reporteth.

The Teeth formed small, and weake to chew, both thin set, and short appearing, doe indicate (after Michael Scotus) a feeble courage, a tender capacity, fearefull, lightly perswaded, eyther unto good or euil, of a reasonable wit, and faithfull: but such a one is short liued.

The Teeth (after Michael Scotus) not euen formed,

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formed, neither in the bignes, nor in the standing of the Gums: so that there appeare of them narrow, broad, thin, and thicke teeth, denoteth a dissainfull person, enuious, bold, wary, and of a ready wit, if one may credit this Scotus.



The teeth formed very long, and as they were sharpe, somewhat thin set, yet strong in the chewing, do witnesse (after the minde of Scotus) such a person to be a Glutton, enuious, bolde, deceitfull, suspicious, a lyar, and inuericundious.

The teeth (as M. Scotus reporteth) appearing

ring extrine, or browne, whether these be short or long formes, argueth such a person to be more foolish then wise, a grosse feeder, lightly crediting, of a diuers understanding, suspicious, enuious, a coueter of other mens goods, and a liar.

The teeth big and broad, whether these decline, or stand in and out, or that they appeare thicke or thin set, witnesseth such a person to be vain, lightly crediting, simple, of a tender capacity, a grosse feeder, suspicious, and a liar.

The teeth discerned strong and thicke set, indicateth long life in that creature, to be a Teller of newes, selfe willed, a stout person, lightly crediting, desirous of beautifull thinges, and of a dull capacity.

The teeth weake, few in number, thin set, and small, do indicate such a person to be weake of body, short liued, gentle, shamefast, tractable, trusty, lightly crediting, of a ready capacity, and wary. Whitherto borrowed out of the Physiognomy of Scotus.



Of the condition and iudgement of the tongue. The xxvii. Chapter.



The tongue is a member which is extended out of white flesh, both hard & well moving, and this the colour and vse of it doth declare: the rednes consisting in it, is caused of many small veins and liue arteries which proceed and come vnto it, especially vnto the neather part of the same, thorough which this appeareth in the neather part redder, than in the vpper: and this is known to be a spongy matter full of powers: For experience instructeth vs, that the same is bloody, for that the solution of the continuity of the same, is only cured in short time, with the simple Rosed Honey.

The tongue not onely serueth for the cleane and

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and perfect uttering of wordes in smiting the teeth to cause the sound of them, in the issuing forth: but the same also helpeth to distinguish all manner of taile, yea the letters perfectly expresse, as the learned Aristotle saith.

The tongue folded or turned downeward, and stutting or stammering, both argue an humorall laske of the belly, as the worthy Hipocrates reporteth, in 32. Aphorism. sextæ secto.

Such as are encombered with this Humorall laske, become Stutterers or Stammerers, though the matter descending from the head which entereth, and is drunke into the Spunginess and Lacertes of the tongue: and of this ingrossed or caused thicke, through which enlarging, the same of necessity must be shortned. So that of the same cause, such stut or stammer: yea, Rasis reporteth, that the stammering doth innuete the moistnesse of quality. Some there be, which are caused to stut of nature: of which, that Noble Physician Etius writeth.

Such having the tongue tyed before, cannot perfectly pronounce the letter S. but sounde the same like C. and such are named of Etius, proper Stammerers.

The tongue tied behind, cannot pronounce the letters, K. and L. as Galen reporteth: but breaking the Letter K. sounde the same like to the

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the letter L. and such of him, are aptly named Lispers.

The flux named Diarrhæa, is a flux or laske of the belly, with the onely shedding of humours, without an inflammation or exulceration: which the humours especially descend from the head. So that when any uttereth the wordes with difficulty, it is then a note of Diarrhæa to mollett that creature. With which disease, the Physiognomist reporteth himselfe to have bene encombered in his Child-hood: forasmuch as in many subjects this sickness much molletteth and aboundeth in this age, but growne unto riper yeares, the same then seateth.

The Stammerers (saith the Physiognomist) do many times feare to drinke any heedy Wine, in that these are sone drunke, through the brains weaknes. Hence it is that the drunkard so stammereth, that he readily cannot pronounce (thirtie three. Forasmuch as the vapors of the Wine, are drunke into the spunginess of the tongue, so that it is hindered of the naturall scite.

Hypocrates in suis secretis saith, that the brainnesse of the tongue happening in a young man, pronounceth after the lightnes of the same sodain death: the like affirmeth Galen.

When the tongue is discerned grosse, big and large, argueth a rude witte, as the Physiognomist many



many times noted : this also doth represent flegmaticke humours, to consist in the brain of that creature, or in the other parts of his body.

Conciliatore saith, that the stammering and often repeating of the same syllable and worde, before the full uttering and speaking of the worde, doth denote such an one to be prone unto the Melancholy quality.

The tongue by a swift motion drawne together, and through the corrupting and breaking of the words, causing a repetition : dooth witness such a person to be foolish, hasty in wrath, and full. And this is caused through the moveableness and hotnesse of the spirits, hastning forwards the pronouncing of words, without consideration.

When

When the tongue shall be discerned so heavy as a stone, and in a manner appearing unmoveable: doth denote (after the minde of the Philosopher) a sluggish person, slowe in actions, and of a dull capacity.

The tongue thin, doth represent a subtil wit, through the decent matter, both of the humors and spirit : although the same may declare a hot, and peradventure a Chollerick quality, after the minde of the Physiognomer.



Ptolomy saith, that the tongue long and redde, signifies wisdom, proceeding of laudable humors.

In kisses (by report of the Physiognomer) may much be knowne and found. For a certaine

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creature I saw (saith he) which thrust forth the tongue, nigh a Palme breadth: and the same sun-ny times experienced in my sight, as a matter of admiration, and worthy to be noted. And of this is knowne to the wise, that the vertue of the muscles to be voluntary, &c.

The tongue scene white in colour, doth indicate pouerty and misery to insue, except mightier notes prettill, as the Philosopher Ptolomeus Paruus reporteth.

Conciliatore writeth, that the tongue discerned of the naturall colour, doth denote a weak estate and euill condition in that person, especially of the breast and belly.

The person which hath such a long, grosse, and round tongue, that with the same thrust forth, he may easily lick the nose, dooth witnesse such a person (after nature) to imitate the Oxe in conditions: as the same (the Physiognomer diligently noted) in a neighbor of his.

The learned Auerrois (in de sensu & sensato) saith, that when the tongue hath drunke in, and receiued certaine humors, the tast of the same is then corrupted, and is to be conceiued of the Instruments of the other senses.

The tongue ouer-fast speaking (as reporteth Michael Scotus) denotes such a person to be more simple than wise, of a dull wit and vnderstanding, lightly

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lightly crediting, and conuertible either vnto the good or euill.

The Tongue that stuteth in the vttering of words (saith Michael Scotus) doth indicate such a person to be very simple, vaine, vncoustant, yrefull: yet from his yre easily brought and appeased, and willing to serue.

The tongue discerned big and rough, witnesseth a circumspect person, reasonably willing to serue, secret to himselfe, disuainefull, a betrayer, vaine, a teller of newes, fearefull, and yet hauing a reasonable sufficiency of many things.

The tongue discerned thin, signifieth a Circumspect person, vngenious, yet lightly fearefull, some crediting, and conuertible vnto good or euill. *Witberto Scotus.*



3

The

A pleasant discourse

The nature, formes, and iudgement
of voyces.

The xxix. Chapter.



The cause why in some persons, the voyce is heard big, in some small, in some big & small together: and in some after a hoarse maner: is so, that (as the Philosopher saith) there are three principal conditions that concurre vnto the voyce. The one, is the vertue of the lunges in forcing or procuring forward the breath, in reuerberating to the roote of the tongue, or to the pipe of the lunges. The other and second is, through the ayre expelled

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led againe, to reuerberate the same. The third is, the pipe of the Lunges, vnto the roote of the tongue where the ayre and breath is reuerberated. Of which, how much the sounding vertue consisteth strong, to expell much breath, and the pipe of the lunges formed large, that the same receiueth great plenty of ayre, so much the greater and lesser appeareth the voyce: but how much the vertue appeareth weak, and the weason or pipe of the lunges consisteth weake, so much the smalnesse and shynesse of voyce appeareth, according to the mouing or swiftnesse of the breath.

The grosnesse of the voyce, proceedeth thorough the slownesse of mouing in that creature: of which how much the vertue doth lesser moue the aire or breath, so much the more subtilnesse or smalnesse, and shynesse hath the voyce: thorough which, this proceedeth and is caused (after the mind of the physiognomer) the swifter.

How much the more ayre or breath (saith hee) shall be gathered and receiued into the subiect, so much the grosser or bigger will the voyce succede and be, and the same procured thorough the slownesse of mouing.

The asper or rough voyce, proceedeth thorough the hardness, of the pipe of the lunges. But the hoarse voyce is caused thorough a superfluous moisture, which descendeth from the head, vnto the pipe of

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the lungs, which (as it should seeme) so hindreth and letteth the breath to passe in that creature.

The equality and sweetnesse of the voyce, proceedeth and is caused through a temperament of the pipe of the lungs: when the same consisteth, and is neither too dry nor moist. For this is a note that the quality of the heart not to be resisting or letting, but that a proportion of all living things, may be found and knowne: and in these, the females are decerned to be of a weaker and shriller voyce then the Males: except the roe, as the Philosopher (in quinto de Animalibus) uttereth.

The person which hath a big voyce, is noted to be very iniurious: applyed for the forme vnto the Ase, as Aristotle reporteth, in Metaphoricis.



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Such which seeme to forecall, beginning in a base manner, and ending small: are noted to be irefull, yet soon appeased and pleased: applyed for the forme vnto the Ape, and vnto the comeliness of the voyce.

Such which utter the words now bigge, now low, and vnperfectly: are indicated to be fearefull, applyed for the same condition vnto Women, and vnto the comeliness of the voyce.

The persons which seeme to call and speak big, and the voyce not changed into a diuers manner: are applyed of the Philosopher for the forme, vnto our great Mastie, and vnto the seemeliness of the voyce.

The creature which is heard to speake softly, without a retching of the voyce, are noted to be gentle, and simple: applyed for the forme vnto the sheepe.

Such which call or utter the words shrilly, are noted to be irefull: applyed for the kind and forme vnto the Goat: these hitherto out of Aristotle, the like Albertus, and Conciliatore report, and Hieronymus de Manfredis, a Countryman of the Physiognomers.

The voyce uttered bigge, and diffused in the kind, both indicate a strong person: forasmuch as the same proceedeth through the plenty of heate. This grosse or bigge voyce, both the Physiognomer

mer here meane, to be like to the base Organe pipe.

The person which uttereth a slow & big sound of the voice, is iudged to be quiet, tractable, gentle, and merry: of these, certaine are known to be very iust, and upright creatures in their dealings, after the mind of the Physiognomer.

The voice decerned bigge, yet the sound of wordes perceived very corrupt: is an apparant note of a franticke Creature, iniurious, and a glutton.

The strength of the voyce, ensueth the largenesse of vaines, & multitude of the spirits, which altogether are caused of heat: as the Philosopher Aristotle reporteth.

The persons possessing a big voyce, and that heavily or basely calling: are indicated to bee apt persons, to beare injuries and wrongs, applied for the forme, vnto the Affe.

Such creatures which call or beginne big, and end in their words with a final voyce, are denoted to be both presull, and pittifull at times: yea some pleased and tractable: applied vnto the Dre, for the forme of the cry: the reason of this, is often taught afoze.

• Such a person which hath a grosse, high, and sounding voyce: is reported to be eloquent, bold, fierce, and valiant in Armes, or a Warriour.

The



The voyce decerned small and low, both indicate such a Creature to be fearefull, and enuious. By this low voyce, is here meant (saith the Physiognomer) the small and faint voice, and not the big in any manner.

Here conceide, that the voice is diners of sound, forasmuch as the voyce is a sound with an imagination, by the mouth of the creature, uttered to demonstrate any effect. But sound is any kind, proceeding of the sounding, which vnto the hearing procureth a passion. And the speech is a third kind, hauing a diuersity vnto either of these.

The voyce decerned small, soft in the hearing, and in a broken manner, both witness a womanly

lie

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ly fearefulnesse to consist in that Creature, and to be effeminate.

The voyce heard slow, doth indicate (after the mind of the Philosopher) such a person to be sluggish in actions, rash at times, and impudent.

The voyce decerned weake, doth argue a straightnesse of the Arteries, and paucity of the spirits, which are especially caused by the meanes of cold.

The voyce decerned soft, without retching, doth indicate such a person to be gentle, and tractable: applyed vnto the sheepe, for the similitude of the voyce: euen as the others, applied vnto Beastes of like condition.

The voyce heard grosse and high, doth indicate a hotnesse of the heart and Lunges, and a largenesse of the Veles; and, that both freely draweth and expelleth the ayre or breath, without impediment: for which cause, the voyce heard loud, dooth denote such a creature to be talkative, bold, and contentious.

The Philosopher Aristotle (in de secretis secretoris) uttereth, that whose voyce appeareth a meane, betwixt a smallnesse and bignesse: is noted to be a person sapient, a forcefull, true, and iust, and these through the contrary cause.

Such a person which is decerned quick in speech, especially if he hath a shrill voyce, is denoted

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ted to be a Creature rresfull, obstinate, foolish, importunate, a liar, and euermore euill conditioned.

But if the voyce shall be perceined or decerned grosse, or rather bigge: doth signifie such a Creature to be irerfull, hasty, of an euill nature and condition.

The creature which hath a sweete and pleasant voyce, is iudged (of the Philosopher Aristotle) to be beniuious, irerfull at times, and maruailous suspecting.

The delectablenesse of voyce, decerned in a proper subiect (as the worthy Palemon) uttereth, doth indicate a dull capacity, yet a stoutnesse of courage to consist in him.

The quicknesse and hastinesse of words or speech decerned, as the learned Albertus reporteth, doth argue a hot complexion to consist in that Creature. The like vnde Phylemon, Loxius, Palemon, and Conciliatore utter, vnder these wordes: that whose voyce is heard, grosse, and big uttered, is reported to be irerfull, rash, and hasty in his actions, and suspected to be of an euill nature: the reason of these (is reported of them to bee) through the intemperate hotnesse.

The person hasty in speech, especially when he hath a small voyce, is reported to bee wicked, a foole, importunate, a liar, rresfull, and euermore

more of euill conditions.

Whose voyce shall be decerned pleasant (as afore vttered) is iudged enuious and suspitious: the reason hath bin opened in another place, so much as the same is effeminate. Further the detestablenesse of voyce, doth denote small wisdom or simplenesse, and venereal conditions.

Rasis reporteth, that the voyce decerned bigge, doth indicate the hotnesse of complexion, but the small voyce, doth witnesse the coldnes of complexion in that creature.

The voyce perceiued rough and hoarse, like vnto the Cranes, doth testifie an enuious person, and one that retaineth a mischief secretly in the heart, the same person also is by report of the Philosopher, melancholike in quality.

Whose voice shall be decerned, not fully vttered or spoken with a long breath: is noted to be a vile person, through the coldnesse of the hart, and peraduenture with moistnesse applied.

The Creature which hath a very big voyce, is noted to be a Seruant, vnto his owne belly. The reason of this is, so much as the Crane or bigge voyce, proceedeth through the debilitie of vertue, which cannot breath out the sufficient plenty of ayre, to moue the Muscles of the breast: of which insueth sluggishnesse, that such a person of the same, can neither apply his wit to any study,

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nor frame or exercise his body with any corporall or painefull labour.

They which vtter the voyce in cutting of the breath: doe promise liberally, but performe little, and such are knowne to be deceiuers.

They which are decerned to vtter the voice (as it were) by a mouement of the breast, sturdily big, are denoted to be manly, yet vnapt to learne, and shote of courage: applied for the forme vnto the Lyon.

They which haue a slow and big voyce, are denoted to be quiet and merrie: such also for the most part, are knowne to bee iust persons, and gentle conditioned.

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They which are heard to sound the voice shall like unto birds, are noted to be prone unto the veneriall act, unstable, and vaine.

A breathing discerned small and faint in voice, doth innuete such a creature to be sad for the more part, froward and suspicious.

The creature which mooneth o'ten himselfe, and speaketh with the mouing of hands, is thought vncleanly, yet of a very readie wit, and quick utterance, and sometimes knowne to be a deceiver. But he which refraineth from the mouing of hands when he speaketh, is of a perfect understanding, of a good disposition, and of a sound counsell.

The person which speaketh and soundeth the voice through the posthills, is affirmed to be full of words, a liar, malicious, enuious, and togeth in the harmes of another: and such a creature dooth imitate the nature of the Duck. This the Physiognomer obserued and noted in a certaine Countryman of his.

Further, the voice heard vehement, and making a noise, as a sound vndecently mixed, doth denote an vniust person, violent, and bearing hatred in heart. But the voice discerned slowe, doth indicate a sluggish person in actions, and sometimes hasty. And whose voice in the middle, appeareth a meane, as betwene the smalnesse and grosse

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grosse, is accounted sapient, a fore-seer, true and iust.

The condition and iudgement of laughter. The xxx. chapter.

The third, after the opinion of the philosopher is much delighted with laughter: yet the more much laughter, is named of those men, a laughter out of course; and signifieth befores a small understanding and simple wit.



Of which, the common Proverbiall, and often divulged of the wise is, that in the mouth of a foole, much laughter consisteth: the like re-
 p. porteth

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parteth Catullus, that singular Poet in this sen-
tence :

The laughter light moued,
not tramed in place :
Bewrayeth a fooles folly,
in iecture and grace.

Where conceise that through the Spilt so much in,
such a creature is procured to laugh much, and o-
therwise is it, when in the contrary manner, as
some report. And the learned Iacore (in xi. schy-
molagium) uttereth, that the Spilt to bee so in-
med of the supplying of the same : which properly
lieth on the contrary part of the liver. To the ende
the same shold not confill or remaine empty. The
Gaule is knowne to be an apt receptacle & blad-
der in the creature, which by our worke of nature
sendeth or receiveth into it the matter. The Spilt
are supposed of some to be a procurer of laughter,
seeing by it we are especially caused to laugh. By
the Gaule (if we may credite Iacore) are all Crea-
tures moued unto it by the heart, to conceiue
deepe matters : by the liuer the quantity moued
unto loue : through which foure elements, euery
living creature (saith he) is sustained.

So that the persons which sufficiently laugh,
are denoted (after the agreement of writers) to
be benigne and gentle, quiet, beloued (for they
source

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corteous behaviour) of all persons, yet lightly en-
damaged or harmed, although such are usually care-
full for any : and these beside are of an apparant
comline (saith the Physiognomer) applied unto
the Sanguine and Houall persons.



The creature which reasonably laugheth, is ar-
gued to bee giuen to mirth, of a good quality : but
wryeth much in the veneral age, especially, if the
eyes appeare smiling.

The chierly laugh is denoted (as Aclio-
le uttereth of old king Alexander) remoued by re-
uerence : and hasteth vnto age in that creature :
for troth, with such willingly (saith the Physiog-
nomer) is no societie or fellowship to be used : in
that these lacke wit, and are nothing at all se-

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cret: yet these (after some writers) are reported to be seruiceable and painfull in their doings.

Such persons which are scarce seldom to laugh are indicated to be of a deepe understanding, and knowe faithfull as certaine report: and this the Physiognomer obserued and noted in sundrie honest and vertuous persons, which he knew to be searchers of deepe and hid secrets. The cause evidently appeareth, and is known to be a deep thinking and reach, which consisteth in that creature which remoueth laughter. Of whom, such a person that laugheth often (as is aforesaid) be thinketh or museth on no serious and deepe matter, nor maketh any solenne or witty discourse with himselfe.

Certaine of the ancient report, that the creature which is hardly procured to laugh, is affirmed to be witty, a foresher of matters vnto himselfe, niggardly: and very studious in the Art which he daily exerciseth: yet such a creature (sayeth the Physiognomer) is prone to be a surmiser, and irefull.

The person which is heard to laugh aloud, with a certaine noise discerned in the laughter, is indicated (by some writers) to be inuicundious, and rash in actions.

Such a creature, that (without cause procured) laugheth, and in his laughing, seemeth often

of Physiognomie.

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ten to cough, or gape, or to draw the head aside, is indicated to be variable of purpose and minde, enuious, lightly or some crediting, and conuertible either vnto the good or euill, as Loxius, and Phylemon report.

The learned Conciliatore in his Rubricke of Physiognomy saith, that the creature Coughing when he laugheth, or is at the instant encombred with the hardnesse and shortnes of breath, is iudged to be inuicundious, fierce, and a Tyrant, as the like was obserued and noted by Cocles in a certaine Prince of Lombardy.



Certaine of the worthy Physiognomers report, that whose Cheekes are discerned often to smile,

A pleasant discourse

Smile, is denoted to be of euill minde, of a peruerse cogitation, and a liar: and such persons generally are malicious and dissemblers, not to be trusted, but rather to be doubted. If we may credit the phisognomer: when the like especially is ioined with other accidents of the mind: and that their eyelids appeare wrinkled together, with the eye-browes gathered as it were in a cloudy forme: such are then shedders of blood, murderers, robbers by Sea and land, as hath often bin obserued in manie, which were the like.

He that smileth vnto himselfe when he talketh, is indicated to be foolish, and of simple vnderstanding as the phisognomer obserued in an Italian: and such are reported to abound in the Melancholick quality.

The cheekes writhing in laughter, as if it were in the derision of another, witnesseth such a person to be arrogant, deceitfull, couetous, a liar, yrefull, and a blabber of secrets.

Such as lightly laugheth (saith M. Scotus) is denoted to be of simple vnderstanding, vnsable, vain, lightly crediting, of deil wit, grosse in feeding & seruiceable, yet in facts or actions not secret.

Such as seldome laugh, and soon make an end, is argued according to M. Scotus, to be stable, wary, ingardly: yet of good vnderstanding, secret, faithfull and glorious in his actions.

The

The condition and iudgement of the
breath. The 3. chap.



He much breath, argueth abundance of the spirits, & e conuerso, which proceedeth two wayes, the one through the lungs finalnesse, & the other through the straitnesse of the brest. Of which the creature much breathing, is of great strength and courage, by reason of the heate resolving the moisture, especially that deley moisture, after the minde of the phisognomer.

The breath sent forth in due course and order, that

A pleasant discourse

that is, betwene (the great and small, appearing) a meane, doth indicate the quietnesse of hart, and a man in minde well pleased, as the Philosopher reporteth.

That person which lieth without cause, and fetched the sighes deepe and long, dooth with the Melancholy to come, and that mighty to perseuer in that creaturo.

The breath appeareth cut betwene, being after an order, which in the end through straitnesse of the breast, cometh forth with a heat and sighing, argueth such a creature to be encombred with thought, and the disquietnesse of mind, And the same to be mixed to some euill, if the head especially shake withall.

That person which with the sighing, draweth the eyes awoy, is iudged after the minde of most writers) that hec then betwilleth the matter come vnto mind, deuising with himselfe in what manner he may aptliest bring about, and compass for atchiene the same.

The creature which breatheth with a certaine noise, through the larger opening of the nostrilles, doth then indicate cruelty, brutish furiousnes and violence to consist in him: which of Aristotle is applied to the passion.

The breath passing smeth troubled and thicke, as if the same were after a course of running, or through

Of Physiognomic.

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through some strong accidents: doth then denote such a person to be violent, vbrauised, hasty, and perfull.



When the breath shall bee discerned short and thicke, and through a much cutting off stoppes between: such a creature (of the Philosopher Aristotle) is iudged fearefull, weake of courage and strength.

That person which (with the sight and countenance) seemeth as he were hereit, with a certaine godlinesse and pittifulnesse: such a one (saith the Physiognomer) is iudged to bee then taken and wrapped with the furious passion of loue.

The Anguler Philosopher Aristotle uttereth, vnto

unto the mighty King Alexander, that when he
saith, you shall see a person much and long together
beholoing: yea, and earnestly looking on your face,
and that when you againe behold him so looking,
is of the same abashed, and therewith blusheth, and
giueth specially (at that instant) a sigh against his
will, and that teares appeare standing in his eyes:
such a person undoubtedly loneth and feareth you.
But if you see the contrary unto this, then iudge
that creature to regard you little: and to be one,
that is both enuious and disdainefull.

The breath discerned loud, cut betwene, and
the sigh appearing the like, doth witnesse sorrow,
and heavinesse, for some losses happened to that
Creature.

Hipocrates, Galen, and certaine other Phi-
sitions report, that the breath perceived passing
forth, cold by the mouth and Nostrils, in a sharpe
sickness: doth innuate death, shortly after to en-
sue.

Ptolomeus parus uttereth, that he which of-
ten waxeth for no cause reasonable, shall alwaies
be idle and needy.

The breath (by report of Michael Scotus) com-
mingleth out so soft, that the same can scant be heard,
doth denote such a person to be greatly encombred
with thought: which condition of thought, the
eyes in a manner will declare.

The



The breath which is discerned sometimes still,
and within a good while after, is drawn (and fet-
ched in) overfall: dooth argue such a creature (as
that Scorns writeth) to be then occupied with a
present great heavinesse of the mind.

The head if it shaketh as he sigheth (according
to the mind of Scotus) then for the weight of the
matter euill handled, and euill spoken off, it argu-
eth him to be sorry.

If he doth the like, with the eyes intentiue or
stiddy looking, such a person both thinketh him rather
of the evils then repenteth him, as Michael Sco-
tus writeth.

The breath heard light, brenting out by little
and

A pleasant discourse
and little without noise, dooth denote (after the
mind of Scotus) such a person to be of an upright
mind.

The person which is heard to breathe loud, and
smileth withall : is iudged (of Michael Scotus) to
be furious and a drunkard.

Such a person deterned breathing, troubled,
and thicke, as though he had lately run, is denoted
to be wilfull, solehardy, irrefull, and of a wicked
mind, desiring all things what he seeth, and talk-
ing of all things that he heareth.

He which breatheth on high, and that the breath
seemeth to passe through the nostrils thicke & quick,
dooth argue such a creature (after the mind of Sco-
tus) to be fearefull and sorrowfull. Such also are
noted to bee effeminate, when as the other notes
fortifie the same.

The breath so comming forth, as if the subiect
were encombrd with the hardnesse of fetching
breath, such a Creature is reported (of Michael
Scotus) to be simple, of a peruerse minde, full of
words, and desirous of all things that he seeth.

The forme and iudgement of the chin.
The xxxij, Chapr.

The



The chin deterned very long, doth argue the
abundance of matter, in that by reason of the
excess of hotnesse, the same is lengthned out : of
which such are knowne to bee irrefull, cruell, and
pasty : yet these sometimes are found to be full of
words, and sometimes beasters of themselves, as
both Palemon and Constantine wrote.

Such which haue the chinne formed small and
point, are persons especially to bee eschewed : for
besides

besides the other conditions consisting in them, such are uncurteous, yea, rather rigorous, full of wiles and envious: for these (of Palemon) apply unto the Serpent.

We conceive, that Physiognomy and Maugmentary, are more manifested of experience, than by reason: yet somewhat may be offered, of the principaller members: which expresse the greatness and finalness of matter, from the beginning of generation.

If the chinne be sharp or formed into a round manner, doth indicate effeminate conditions and a feeble courage: In that this is, a feminine note, as Pythagoras uttereth. For the mans chin after nature ought to be formed in a square manner, and not round.

If the under chin be some so fat, that the same reacheth downe to the throat, doth indicate most great luxury to consist in that creature: if a pit or hole be especially discerned in either cheek.

The chin formed of a decent or comely bignesse doth denote such a person to be prone unto the best and all act: yet indige him to bee much bound unto God, for the gifts lent him. We conceive (saith the Physiognomer) that the chin ought to be formed neither too round nor over sharpe: but in a meane manner unto a squareness.

The chin descended over long, doth inuade



most wicked creature, very talkative, and a whiffler, yea his minde altogether occupied with deceits: as the like, the skillfull Physiognomer observed and noted in a certain french man, which was very malicious, a great receiver, and envying covetous (as all of that nation) beloyning themselves to bee: especially prone unto fraudes, and great deceits.

The Chinne at the lower end, formed so divided, that the same expreth a double forme, in such manner, as this be not too much, nor too deep centered in the middle: dooth then argue (as certaine report) deceitfull conditions to consist in that creature. But this knowe to be a note

A pleasant discourse

of Venus in that place (after the mind of the Physiognomer Cocles) and such a person like formed, shall purchase with men, great favour and grace. As the like Cocles experienced in many subiegs, which were knowne to bee lasciuious, and that haunted the company of Harlots: yea, these with the Cyneads, had sundry times doing, and suffering. There be some which haue a pit formed on breadth; and by an equall line stretching, as on length, that more corroborateth the physiognomies sentence.

The chin formed so crooked bp, that the Lips seeme as they were standing in a valley: doth denote the rudennesse of wit, unfaithfulnesse, wicked conditions, and sometimes such are knowne to be thieves, vntill old age cause the same, through the losse of many teeth.

The singular Aristotle in tertio de Animalibus, uttereth: that such which haue the chin bearded, do lesse waxe bald, and shed fewer haire then other Creatures.

The chin formed sharpe, and thin or slender, through an emptinesse or lacking of flesh: doth indicate a bold and stout, or courageous person, and vnsuaineull.

The chin formed large and bigge, through the much quantity of flesh: doth witnesse (after the mind of M. Scotus) such a creature to be quiet, of

of Physiognomie.

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a meane capacity, full of wit: yet faithfull, secret, and conuertible; either vnto the good or euill.



The chin formed sharp, & sufficiently full of flesh: doth denote (as Michael Scotus reporteth) such a person to be of a good understanding, lofty minded, and one that feedeth sufficiently, & bold in actions.

The chin formed, as the same were parted in two, by a certain valley or dipping in: doth argue (as Michael Scotus uttereth) that person, to be of a grosse wit, vaine, lightly crediting, a great carmiser: yet congruently seruicable to another, quiet, and secret (for the more part) in his doings.

The chinne becometh sharpe, and thinne in the quantity of flesh: doth (after Michael Scotus) denote such a creature to be bold and courageous, a Quarreller sometimes, and fighter, restless, disdainfull, weak in strength, and contented (after

A pleasant discourse
a manner to serue, for the reliefe of lining.

The chin seen craking up, with a hollownesse
in the knitting of the iawes, and leane of flesh,
that the same appeareth, as it were formed sharp:
doth witness (after the miide of Scorus) such a
person to be wicked, enuious, of a simple wit, a
riggard, deceitfull, some angry, irascible, a surmiser,
bold, proude, a thecarter, a betrayer, and a theefe:
these hitherto Michael Scorus.

The condition and iudgement of the Beard,
The xxxij. Chapter.



The Beard in man (after the agreement of the
ancient writers) beginneth to appeare in the
neather iawe, which so ascendeth toward the
Temples,

of Philosophy.

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Temples, through the heat and moisture carried
vnto the same, from the report of the blood, which
from the Genitors, which also to them especially,
the Sperme from those places: which note
is, by reason the spermaticall humours doe descend
vnto the same place, as the like appeareth in the
which ouer much exercise sweating, whose faces
by the meanes are after much time decayed and altered.

As touching the women's beards, in that these
are but weake, for the same reason are they known
not to be bearded. And such women, which are
found to haue these hotter then the common sort,
haue also somewhat of the redde matter, from
the same place, whence the Sperme most commonly
commeth. This redde heat (scilicet the Concoctore)
draweth with it the moisture: of which in
them are engendered the thin and small haire of
the Beard: and this especially verified in them,
which be often a very much coarcting. For which
cause the sanguine bodies that haue a thin beard,
and mean of length: are indicated to be creatures,
which often and greatly desire to coeate, through
the solution of the heat and moisture contained
in them.

The Beard in man, after the miide of the
Philosopher, beginneth to spring out and appeare
after the first age of age, these by little and little,



appearing from day to day, and then beginneth the haire to appeare and growe on the 23rd of both kinds.

Where conceiue saith the Physiognomer, that such haire do proceede and appeare through the superfluousnesse of meates, and the fumosities of them, which daily ascend on high unto the parts of the Jawes much like to the smoke of an Oven heated, that passeth so long through the Chinkes of

of the same, untill those passages, through the heat are wholly stopped, that no more smoke can after passe through them. Even the like do the fumosities of man issue forth, into the manner of haire: which are properly named the haire of the Beate.

The colour of the Beard, doth sometimes expresse the qualities and quantities of the humors, yet hitherto hath not the same bene heard of, that any man saw a flaxen white Beard: for as much as the flegmaticke humor is not sound so mighty, as to engender haire of the like colour, though the depriving and lacke of naturall heat, to elevate the sufficient matter unto the engendering of the like coloured haire.

Here perhaps some will argue and affirme, (saith the Physiognomer) that there is sundry times sene Women bearded, yet these are not sound of a flegmaticke qualitie, but rather the same doth happen in that the humors are so subtil, that of Nature such are procured to be hot. For out of these Creatures doe haire spring, yea they sometimes appeare on their Jawes, but properly these appeare about the mouth, where the more heat doth abound: and saith Women (sane the like) is named of all men bearded: here conceiue (saith Cocles) that the like Woman found, is judged to be very luxurions through her heat, and

A pleasant discourse,
most quality: of (whi,) the like Creature sign, is
not only strong of nature, but to be of a stout cou-
rage, and manly in her facts.



The best woman is known to be sufficiently
naked of haire, especially about the mouth: such
a creature after Physiognomy, is reported to be of
a good quality: that is to say, bashfull, fearefull,
honest, weak of courage, gentle of behaviour, and
content.

Here

OF Physiognomy.

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Here (saith the Physiognomer) both a solemn
doubt arise, and the same is, why men are scorne
bearded and not women for the more part, which
doubt seemeth to be put forth by the learned Gu-
lielmus Nurice: to which Cocles answereth in
this manner, that the same may be gathered to
proceede, of the efficient, the materiall, and finall
cause: for as much as these properly serue vnto
an ornament, and comely beautifying of the woman
than: and in euerie kinde, the males are scorne
comelier beautified with the same, than the fe-
males. Which condition of the haire, properly
serueth vnto a defence of the salues in man, that
the woman (for the like defence and necessity)
nothing needeth, at the least so much as the man:
through which, the sense of feeling is knowne
to be of greater force in man. So that the man
by this reason, may better endure to goe barehea-
red, and naked in other partes, in the bitter cold
weather, than the woman: and suffer greater
harmes on the bodie, than shee may, without
harmes ensue. A stronger reason may be ren-
dered and given of the efficient, and materiall
cause, saying the males in general, are knowne
to be hotter than the females. For which cause,
the fume in men, that is the matter procuring
the haire, is found both more and mightyer,
than in women: which seeing the same is known

¶ 4.

not

A pleasant discourse

not able to be consumed: for that cause (God and nature together) ordained two apt places in man, for the passages of them: as the one by the head, and other fitly by the chin and iawes, which forme the beard of man. Which manner of fumes consisting in the woman, for as much as they appeare not to bee so many and mighty, as well knowing they are to rest in the man: for this cause are they properly and naturally sent forth by the head. And a note of the like effect, wee sundry times know and see by Women found of a hot and moyst complexion, that appeare bearded: wee see contrariwise, that in the colde and dry men these (for the moze part) haue very little or no Beards. Whiche reason we gather (saith the Physiognomer) that the seemely Beard wareth not in the gelid person: for as much as those parts haue then lost the benefit of their better qualitie, through which, these should engender the hot humors and fumes, that properly are the matter of the haire in them. And by a like reason of the former, wherby it appeareth: that the thicknesse of the Beard, and great hairinesse in general, is an euident note and iudgement of the substantiall heate and moisture, and of naturall strength consisting in that Creature.

Where may this argument also be proposed, that saying Children are knowne to bee hot and moyst,

of Physiognomic.

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moyst, why they were not bearded as men: to which the Physiognomer thus answereth, that the smoky superfluositie, which is the especiall matter of the haire that issueth from the heade, & other parts of the bodye, dooth passe and serue for their increase and nourishment. The like affirmeth that singular Constantine.

Conceive (saith the Physiognomer) that how much the force and plenty of heat consisteth, by so much moze the quantity of haire succeds in that person. For which cause, a man must carefullie beware of those which ouermuch abound in the store and plenty of haire on the body, when the complexion of such is especially found apart.

Cocles willet a man to beware of such which haue red beards, for that the said colour indicateth an abundance of adustion, and a mighty hotnesse to consist in the creatures: through which, such are knowne to be luxurious, detainers, and liars: and in them (by report of the Physiognomer) doe the principall heap of vices rest; vntill that grace and goodly education, seme otherwise to contrarie the same.

The beard decreet comly, and well fashioned, doth innuete such a creature to be of a good nature, of reasonable conditions, congruent to all thinges, and matured after his bringing vp. Contrariwise iudge of those which haue the beard not seemely formed,

formed, or surli fashioned in the length, as appeareth in the golden persons, which after these are deprived of their genitals, be then greatly changed from the nature of men, into the condition of women, as reporteth Aristotle, in libro de Animalibus.

Cocles observed in sundry subjects, which having long and seemly beards, after certain years, fell into a frenesie, and some of them to be quite foolish.

He further saith, that he knew sundry persons, which having very long beards, fell from good state, unto oppressed miseries: yea, he also knew certain noble persons, which were expelled their native country of Italy. The same judgement (saith the Physiognomer) may in a manner be uttered of hoary beards, as also saide in the Chapter of the haire in generall, so much as their nature is then knowne, to draw nere the old mans.

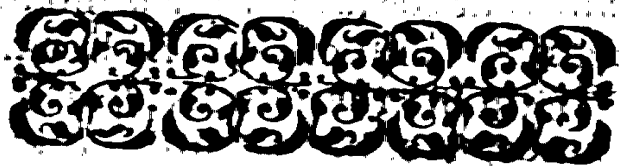
Of which the Physiognomer Cocles willett the Princes, and noble persons, which him, to be ware of such persons as weare such long beards, in that their faces then cannot bewray or open the passions of the minde, nor the changing or adding of colours, can perfectly be discerned in these: so that their deceits, and coloured pretenses may be covered and hid by that means. Yet do I not disallow the wearing of long and thick beards altogether,



together, but that the same may laudably & very well bee worn, without any such come to bee found, and being his, the other. For well known it is, that sundry realmes allow, and customably weare long beards, as the Medians, the Grecians, the Germanes, and sundry other Countries, though the generall influences of the Heavens, which procure or cause new conditions and alterations of apparrell, as the Physiognomer observed and noted of the force and effect of the great conjunction that hapned of the upper Planets Saturne and Jupiter in his time: which thus mette toge-

A pleasant discourse

together in the yeare of our Lord, 1484. and in the last degree of Scorpio. whose mightie effect in generall, continued vnto the yeare 1504. being the fenty day of June. To these, that feare til Planet Mars, which hath May with them for xx. yeares together, denoted (as he reporteth) lamentable commotions, bloody Batteles, the euction of kingdomes, hasty tumults of the people, new kinges elected, conspiracies attempted, dissemblings intended, wicked treasons plotted, pittifull burnings exercised, grievous spoiles, &c. the taking of Countries attempted, with other greivous and lamentable matters long to report, &c.



The

of Physiognomie.

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The forme and iudgement of the throat.
The 34. Chapter.



The throat clere and white, whether it be lean or fat, argueth such to be vainglorious, fearful, envious, lascivious, prone to lying, congruently wary and circumspect, yet very yrefull and long hating, if we may credit Michael Scotus.

The throat leane and thin, so that the baines appear, argueth (after the mind of M. Scotus) hard fortune, to be fearful, sluggish, a grosse feeder, lightly crediting, meake of courage, and conuertible either to good or euill.

The

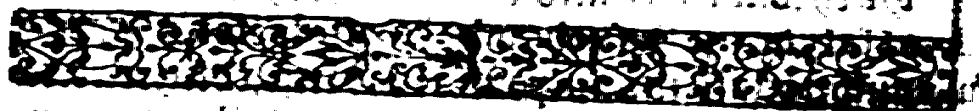
A pleasant discourse

The throat rough, denoteth an vnconstant person, a trifler, full of wordes, & presumptuous talking, applied for the forme to the birds.

If the canell bone of the throate, with the sinewes eminent, and lightly moving withall, indicateth such a creature not only rash of his tong, but occupied in haughtie cogitations. And when this person hath well filled himselfe with wine, doth then mourne, and is also suspicious, prone to ye, and of himselfe by property a sad drunkard.

The canell bone of the throat siene, eminent or bearing out, both indicate a haughtie person, inuious, and slowe in his actions, after the minde of the Physiognomer.

The canell bone of the throat well fashioned, and comely in sight, argueth strength, stoutnes of courage, nimblenes in actions, and indued (by report of the Physiognomer) with wisdom.



The condition and iudgement of the necke
The xxxv. Chapter.

Conceiue (saith the Physiognomer) that the necke is sometimes taken and vnder for the whole, conioyned to the head, in the forefront, and like



like in the hinder part. But this sometimes vnder and taken for the hinder part, in the Diameter or space, where the nape are situated: and this part of him is deuised into two partes. So that the part nearer to the head, is named the nape or hinder part of the necke: that is, the top of the necke behinde, where the beginning of the sinewes is placed. And the nape or hinder part of the necke, is vnder or taken with some practisemen, for the whole necke, as hereafter shall be alledged and vnder of the Physiognomers.

But the Physiognomers in their iudgements, doe distinguish the necke, and space in the hinder part. For in the forefront, they take the forehead, the forehead, the throat-hole, and whole the necke, and the

the roote of the conioyned, according to the minde of the philosopher. The like words uttereth Iddore in libro 11. cap. 1. This named the necke in that the same is formed thicke, and round as a pillar, to beare up the head: whose forepart of him, named aptly the throat: and the hinder part not without good reason, the necke.

This singuler Historie reporteth, that such person having the necke formed bigge, not by reason of the fleshyneesse, but thorough the bignes of the bones and sinewes, is denoted strong of bodie, applied for the same unto the male kind, and according to the conditions of the spirite, in that the male after the kind, is knowne to haue a big and lively necke: the same neither short nor formed too long, which by agreement of the most Physiognomists indicateth a hot quality and boldnes in that creature.

The second nose seemeth to be, that such having the neck formed long and slender, are iudged to be feminine in conditions and weaker of courage. The necke discerned big and lively, as aforesaide, doth denote the strength of the Brain: and by the consequent, a hotnes of the heart: as all men are like knowne in their kind.

The necke long and slender, signifieth the contrary unto the aforesaid, that is, the weaknes of body, and the faint hearted.



Such having the necke formed big thorough a fleshyneesse, and not by reason of the bignesse of the sinewes and bones (as Rasis addeth) found hard and strong, are knowne to be usefull, applied for the same unto the apparant consequence of the full Bulles, provoked or stirred to ire, which then haue such a forme and condition of the neck: and as Rasis addeth, such also are knowne to be rash and hasty in their deeds.

The necke discerned sufficient big, not by reason of the fleshyneesse, but thorough cause of the sinewes and Bones, and sufficient long same, are reported to be bolde, and stout of courage: applied for the same, unto the stature of a lion. This speciallie is verified, when the Head and specke

is orderly proportioned, in such manner, that the same be of a meane bignes, as the learned Conciliatore and Constantine write.

The forme of the head, if the same shall be of a meane bignes, and the necke formed somewhat bigge, doth indicate a goodnesse of the quality and disposition.

If the head shall be decreased small, & the necke scene bigge, doth denote the abundance of matter, and the superfluousnesse of the same: the lacke also of the Vertue performing, in the due proportion. Such a heade (as certaine report) is many times grieved with much pain, and the Cephalick passion.

The necke discerned very long and slender (as above uttered) is iudged fearefull, applied for the same vnto the Hart, in that the Hart is knowne to be a beast very fearefull, and hath a verie long necke, and small formed, in the respect of his body and greatnesse.

Yet the necke formed slender and long and that he beareth it vp right in his going, dooth indicate not so much fearefulnesse to consist in that person, as above reported of the Hart.

The necke scene very short, doth innuate such a person to be a deceiver and very crafty, applyed for the same vnto the Wolfe. And this note here taken of the apparant manner scene, both in men and

and beastes: in that a person minding subtiltie to set vpon another, whether the same be his enemy, or otherwise attempting vpon pleasure, doth then wily draw and shrink in the necke, for the more shortning of the same, that hee may not so sone be espied in the stealing vpon: as by alike we daily see in the Cat, when she (with the necke shrink in) stealeth by little and little on the House.

Certain report, that the neck formed long, signifieth the feet to be long, and the necke scene slender, doth indicate the feet to be slender.

The necke hollow behind, and deepe withall, both denote a weakness of the sinewes and sicknesses to ensue, according to the knitting of it in that creature.

The necke formed very fleshy, dooth witnesse such a creature to be a liar, being filthy excede: & a meane necke scene, doth indicate the goodnes of stature to consist in that creature.

The rape of the necke, next vnto the heade behind, if the same be found hairy, doth innuate such a person to be strong and stout of courage, in that this note appeareth to be a hotnesse, consisting in that person.

The neck formed long, and hauing a meanesse in the proportion, dooth indicate mallice, and indignation to consist in that person. And certaine

A pleasant discourse
report, that such a creature to be a foole, weakest
strength, fearefull, and full of words.

The necke big, with a certaine length, yet not
very fleshy, denoteth a strong person, stout of cou-
rage, a boaster, and proud, as Conciliatore repo-
teth in his Rubricke of Physiognomy.



The necke formed stiffe and strong, argueth
p̄sfulnes, hastines, and vnapt to learne. The good
disposition also of the mind & humanity, they say
negatiuely to concurre vnto such an operation.

The neck with apparant sinewes, and il shaped
doth witnesse by the report of the Physiognomer)
a foolish person and vnapt to learne.

The necke decerned so loose, that the same se-
meth to leane vnto the one side, dooth inuade such

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a creature to harme those, that are not able to re-
sist, wilfull, and deceitfull, as the learned. Conci-
liatore reporteth.

Such that about the ioynt of the necke aboue,
are seene ouer fleshy, be those which haue the knot
bearing out, and the neck hardly mouing: and be
also without feeling, to exercise the same orderly:
yea, such are knowne to be dul, and vnapt to exer-
cise good workes: yet these in the euill or wicked
actions, and to do iniuries very prone & forward:
as afoze in another place the Physiognomer obser-
ued.

And certaine Apostates and Princes this Co-
cles noted, that moued their neckes neuer vnto
the right nor left side, without the mouing of the
whole body together: and such were known to be
double tongued, dissemblers, and very wicked.
But such hauing the contrary to this, is of ano-
ther disposition, that is, honest conditioned, and of
gentle behauiour.

The necke formed long, with a largenes in the
posture, denotes such a person to be p̄sfull, & vn-
apt to learne, applied for the forme vnto the grun-
ting Sow.

The necke bigge and fleshy, and short withal,
doth argue such a person to be a foole, and a verie
great feeder.

When a certaine bearing out shal be betwene

X 3

the

A pleasant discourse

the knitting of the shoulder points, and beginning of the neck, that the growing out of the knottes be sharp: doth indicate such a Creature (for the most part) to be proud and arrogant: as the Physiognomer Cocles noted many the like.

The necke declining or leaning vnto one side, doth innuate such a creature to be of a dull capacity, and vnapt to learne.

The necke bearing too much vpright, doth argue that creature, not onely to be vnapt to learne, but high minded, and selfe-willed: and one that will not be admonished of nothing he doth.

The necke discerned stiffe, and as the same were immoueable: doth like declare such a person, to be vnapt to learne, and vndiscreet in his doings, by which note (for the most part) such are knowne to be fo'es.

The difference betweene the mouing and not mouing of the neck, is easily discerned: so that the neck appearing fast or stiffe, or quick mouing, doth witnesse the more foolishnes to consist in that creature: but if the same appeare stiffe, and in a manner fixed, doth demonstrate dull capacity, and the vnaptnesse to learne.

What you may not much erre, the Physiognomer doth here discouer and open, that there bee some (which minding to hide this mate) in them the rather to beguile the Iudger: so vscustomably

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ly and oftentimes in the day, to rubbe and chafe well their necks with a warm linnen cloth: whereby these may moue and turne the head hither and thither, somewhat the easier in couering by such meanes their foolishnesse. As the like note the Physiognomer obserued in a certaine Cittizen of Bononia, in Lumbardy, which Creature besides as he talked, many times smiled to himselfe. So that by this appeareth, that the stiffe turning of the necke, is a note of the proper foolishnesse to consist in that creature: by the report of the Physiognomer.



The nape of the necke from the ioynt vnto the head discerned rough: doth denote such a person

to be very rude conditioned, and luxurious. But the white neck seen rough, both signifie a belline understanding and rude wit: as Conciliatore reporteth in his Libricke of Physiognomy.

The necke bending upward toward the head, both demonstrate such a Creature to be arrogant, stubborne in actions, and bold of honesty: as the learned Conciliatore in his Physiognomy uttereth.

When you shall decerne a loosenesse of the neck, with a certaine gathering of the Lippes unto a laughter, and that the eyes appeare out of order in the rolling, with a certaine lightnesse of countenance shewed, in the sitting or standing of the creature, and a frowning browe, both not onely indicate an effeminate mind: but euill conditions to consist in him, after the mind of the Physiognomer.

The neck decreasend bending toward the breast: both impute such a person to be much enuious, with cares: yea, this creature sometimes occupied with niggardship, and sometimes mowed (with that evil vice) of malignity.

The necke alwaies varied (saith the Physiognomer) according to the knitting of the other members in man.

The necke seen bowing downward, as the learned Conciliatore (in his Physiognomy) writeth,

both indicate a foolish person, a niggard, forward at times, and knowe he is to bee neither simple, nor of an upright mind.

The neck decrend leaning vnto the right side, both denote such a person to be witty, of fennelie manners and conditions, and circumspect in the actions that he attempteth or goeth about. But the necke seen leaning vnto the left side, both argue such a Creature to bee currish or churlish, rash in his actions, and foolish: as the learned Conciliatore reporteth, in his Libricke of Physiognomy.

The neck formed strong and very big, whether the same bee of length, and that this hardly turneth: both impute such a person to bee a greedie poller, and gatherer of goods together, howsoever the same be.

The neck decrend crooking (after the breadth of the Bodie) as eyther from the right or the left side: both denote such a Creature to be full of wordes, deceitfull, wily, and unfaithfull: as the same, the Physiognomer Cocles obserued in many subjects. For which cause, this Cocles warneth a man, especially to eschew the fellowship & company of such, which of nature are way necked, and haue a drawing in, or narrownesse to be decerned betwene the shoulder poyntes: in that these are knowne to be wicked persons, enuious, fraudulent

A pleasant discourse

lent and hypocrites: as the same, the Philognomer Cocles observed in sundry of the obseruant brothers in his time, and in many Melancholick persons.

The necke foyned in a mean manner, both in the bignesse and length: both demonstrate such a person to be strong of nature, apt to learne, and of a singular wit: but these oftentimes are known to haue a subtil or crafty wit, and to be deceitfull.

The condition and iudgement of the shoulder points. The xxxvi. Chapter.



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Here conceiue (saith the Philognomer) that such persons hauing the shoulder points sufficiently distant from the knottinesse or spondile of the neck, which first appeareth aboue the shoulders, where the shoulder points or neck are continued, and not to neare ioyned to it, are of a good nature, and hauing ripe or good senses, and by the consequence of a good vnderstanding. The Philosopher in Mechaphoricis, uttereth a reason of this, saying: that the shoulder points being sufficiently soluble, that is, sufficiently distant from the spondile or knottinesse: in such manner, that the space betwene them be equall: do denote that such indiduates readily receiue, that is, easily the sensitive motion. For these haue the note or sensitive power easily moueable, that is, lightly reducible from the power, vnto the act of perceiuing. But such which about the spondiles of the necke appeare hidden: are noted to be persons lacking wit, so much as these hardly (being soluble) which about the knottinesse are decerned weake, to receiue the motion of the senses.

The shoulder pointes decerned sufficiently distant afunder, doe denote such a Creature to be liberall after Nature, applied for the same, vnto the decent appareance and forme: for that liberality, amisereth and agreeth to such a forme: and the like formed, are the shoulder points

A pleasant discourse
points of the Lion, by the report of the Physiog-
nomer.

The shoulder points nere adioyning together,
do contrariwise signify niggardship, and uncon-
tesse to rest in that person.

The shoulder points appearing sufficiently di-
stant asunder, and decently spaced from the knot
or ioynt of the neck, argueth such a person to be of
a simple perseuerance and understanding, and by
the consequent knowne to be a dullard, as the la-
red Aristotle writeth.



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The shoulder points (after the maner of the
physiopher) well brated with an eminencie
bearing out of the flesh, and these strong for-
med, are applyed after Nature, vnto the Male
kind. Forasmuch as the nature of the muscle, is
possesse the engendred hotnes strong, and of the
reason of the heate is thus' prouoked, to encrease
the forme of the members, according to euery di-
ameter.

The shoulder points discerned bigge and large
in forme: doe indicate a hotnesse to consist in that
creature. The strength of euery person consist-
eth in the sinewes and bones: for which cause,
when the muscles are sufficiently indured fleshy,
then must needs issue a mighty strength, to con-
sist both in the sinewes and bones: of which, the
spirit compounded in such an habitude of body, may
well exercise, and attempt or do strange actions, if
needs requireth.

Of which, Rasis reporteth, that the shoulder
points discerned large, do indicate a strong person,
of an honest mind, of good conditions, and perfect
understanding.

The reason of this is, in that through the breadth
of the shoulder points, the muscles are indicated to
be large and strong: proceeding from a strong be-
ginning, that is in the brain, wher the beginning
consisteth of the sinewes, and the seate of the spi-
rites,

its. So that of necessity, the forme of the head must be capable to the retaining of the goodnes of the senses, as the Physiognomer saith.

The muscles weak of strength, so as the shoulder-points appeare flat, and (as it were) covered with a softnes of flesh, argueth a degmatick quality of the contrary nature to rest, in that creature: and if these appear without a softnes, they import the like quality, as saith the Physiognomer.



Rasis reporteth, that the shoulder-points formed thin, indicateth the finallitie of wit and understanding.

Cocles

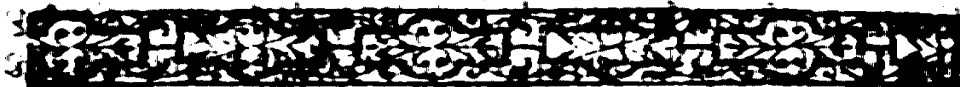
Cocles reports, that he knew and saw sundry women in his time, which dyed by Art, & through their bestiall instruments, the shoulder-points so near together, that they formed in a manner the like, unto Os vovris, in the part behind: and they garnished or beautified these with Cosmetickall waters. This Cocles also noted sundry Italians, and French men, which he aptly nameth (by that by-word) Hermaphroditi, that exercised the like practise with their shoulder-points. A matter which seemeth in my opinion, incredible to be exercised of any faithfull Christian, but the Physiognomer seemeth truly to utter, what hee saw and knew in sundry places.



The

A pleasant disburse

The bearing of the heads of the shoulder points very faire out, doe denote foolishnesse to consist in that creature: which manner, Aristotle reporteth unto King Alexander, to be a signe of rigorously and unfaithfullnesse to dwell in that person.



The Physiognomer Cocles bitereth of experience knowne, that hee seldome saw any person being crooked,

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crooke backed, which were of a good nature: but that these having the like bearing out, or burrhe on the shoulders, were rather Trayterous, and verie wicked in their actions. And such (saith the Physiognomer) were knowne in his time, to bee the founders of all wicked deceits, yea wily underminers and gropers of the people, and had a deepe retching wit, and wylie fetches, in wicked actions. So that it seemeth impossible after nature, that such deformed persons should possesse in them laudable actions, sozasmuch as the spirite connered in such an habitude, dooth yelde a retrograde forme and property: which (saith the Physiognomer) is knowne for the most part to bee Melancholicke. For which caule, a man ought carefully to beware and take heede, of fellowshiping or keeping Company with such unfortunate personnes, for the abovesaide reason and Crooke of nature. For these (saith the Physiognomer), are the like to bee eschewed, as a man of skill would refuse and shun the companie of a person lacking any cheef or principall Member of the Bodie. And the like Aristotle (in secretis secretorum) saith, that a man ought verie diligently and carefully to beware of such an unfortunate person, lacking any speciall member, as much as he would of his most dangerous Enemies.

The Proverbe also warneth vs to beware of the

A pleasant discourse

the treasures marked : and in another place, of the persons marked in any member, that a man trust not them. The reason is, for that the Spirits like insue vnto the forme of the body, so that out of an euill shaped body, can no laudable actions proceed or be caused, as afore vttered : and this of him vttered Physiognomically.

The Philosopher also vttereth, that the great number of Children liuing, is cause many tymes of the ill hap of Parents. For these lacking provision, for their naturall sustenance, are caused to worke mischiefs not tollerable by lawe. For the Physiognomer learned, and saw sundry tymes that diuers fathers of many Children, not able to provide sustenance for them, were constrained through great neede to steale, through which practise exercised, their Children like endeuoured, for the helpe of their parents neede, and confessed a lyke matter at the place of execution. So that the Philosopher giueth or sheweth this, not as an inforced precept, but rather perswadeth, that in the cause of a necessitie, the same to be procured as a rule in miserie: which to the beholder may lyke appeare. And the Other Philosopher Aculanus vttereth, a sum of the matter afore taught.

Ben se voria plicar li cinqui rami,
Metendo el primo fra le do piu apresso,
Dicendo

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Dicendo hor toi poi che tanto mami,
Poi laltre cinq; del sinistro tronco,
Volatere in verso gliochij de si stesso,
Chi mai si fida in rosso guercio e cionco.

By which he concludeth, that no trust is to bee had, in those women and men, being red of colour, and gogle eyed, or one eyed, and bunch backed also: the reason is allcaded in the same booke, where he reporteth these wordes.

Quando tu vidi quisti zoppi e glombi
Impio fo el segno de la parte,
Et anche quisti cum li flexi lombi.
Defecto corporal fa lalma ladra,
In pegiorando dicon le lor carte
Sonno superbi, e de la mala quadra.

The Philosopher Aristotle, in Metaphorice vttereth, that the shoulder pointes not in due measure spayed, are noted to be craftie and deceptfull: applyed vnto the passion, and foune kindes. But the shoulder pointes well proportioned in due measure, doe indicate a faithfull, iust, and strong person: yet the relation of the commensuration, must be reduced vnto the good motion, and good necessitie, that is, vnto the good complexion



complexion, which is caused of the good birth, and good forming of the nutritive or formative vertue in that creature. So that this is to be reduced, neither unto the masculine, nor feminine kinde: but rather to be applied unto the good or euill qualities of the body.

The shoulder-pointes well formed, both in the length and breadth, doe denote a good disposition and nature, to consist in that Creature: after the minde of the Learned Conciliator.

The

The shoulder-points discerned thin, in the composition of nature, do signifie such an one to bee a niggard, couetous and fearful in attempts or Enterprises.

The shoulder-points beeing formed vnequall, signifieth the vnequall actions of such a Creature: and dull of capacity.

The shoulder-points being thin and leane, doe witnesse (as Michael Scotus reporteth) a weake person, feeble of courage, fearefull, not wel bearing or enduring earnest labour, lightly crediting, quiet of behaviour, and conuertible either vnto good or euill.

The shoulder-points formed large and bigge, through the flesh, signifieth (as writeth Michael Scotus) a strong person, faithfull, yet a niggarde, grosse of wit, feeding, simple, well enduring painfull labour, feeding sufficiently, and willingly desiring quietnesse.

The shoulder-pointes appearing bended inward, doth intimate (after the minde and opinion of Scotus) such a person to be wary, sluggish, and after a manner ingenuous, secret, and an underproper of men.

The shoulder-pointes discerned flat lying, in a manner to the bodie, do signifie (as affirmeth Michael Scotus) a simple person, a niggard, laborious, modest both in his talke and feeding, and

A pleasant discourse

quiet of behauiour : yet credyting lightly, and conuertible eyther vnto the good or euill.

The shoulder points discerned vnequall, that the one be bigger or larger than the other : doe denote a sluggish person, of a grosse wytt, of a dull capacitie and vnderstanding, simple, grosse in feeling yea a nyggard, deceptfull, a betrayer, bolde, and hardly credyting : if we maye credite Scotus in these.

The shoulder pointes seene farre bearing out, doe wytnesse such a person (as affirmeth Michael Scotus) to be of an open lyfe in his conditions : that is to say, vaine, simple, vnstable, a lyar, enuious, bolde, vnshamefast, and a brawler.



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The iudgement of the Armes.
The xxxvii. Chapter.



The Armes so long, that the handes reache vnto the knees, doe denote the subtilnesse of wit, arrogancie, and the desire to rule. Aristotle reporteth, that these notes seme to signifie boldnesse, honestie, with a liberalitie.

The lyke long armes some suppose, that the mightie king Alexander had. For it is online to that, which the sonne of Zacharie affirmeth,

4

that

that in some to argue arrogancie, and in othersome a desire to rule and gouern, and in both a boldnesse and stout courage.

The selfe-same reporteth Albertus in de Animalibus, and in compendio suæ Theologiæ: and like Hieronimus de Manfredis, and the Learned Rasis. For that lengthening out, and longnesse of the armes, proceedeth of the great heat of the hart, with a moisture proportioned, which is the chæfeste cause of the lengthning out: as may well bee comprehended by the former Wordes of the Physiognomer.

When such a length or longnesse is extended vnto the thighes or hammes, it doth intimate wicked conditions, and such as reioyce at other mens harmes, in that those persons are exceeding malicious and enuious. And some affirmeth (that this note) both argue fearfulness, also to be ignorant and a lover of discord.

Such which with a greedie desire to meate, doe bring the mouth to the hands, being especially caused through the shortnesse of the armes, and euill forme of the hands, not orderly wrought, are iudged to be wicked and enuious, for that enuy is the daughter of coldnesse and drincesse, the planet Saturne engendring her.

The Armes thinne or slender, if they shall bee weake, doe witnesse a rude person, and vnapt to learne.

learne.

The armes bigge, through the bones, sinewes, and flesh, doe indicate a strong nature: and if the vaines appeare, it doth then declare a hot quality.

When the armes are bigge, with soft flesh, doe then demonstrate a womanly nature.



The Physiognomers report, that the Armes verie hayrie, doe denote such a person to bee Lurionous.

Aristotle vnto King Alexander writeth, that when such a person (whiles he talketh) moueth the hands too and fro, is iudged enuious, a deceiver, and one pleasant in words.

Such

Such a person which restraineth moving of the handes, whiles he talketh, is argued to be of a perfect understanding, well disposed of a singular wit and readie counsell, verie commendable: the reason doth the Physiognomer utter in the Chapter of the Faces.

The perfect length of euery person (after the minde of Albertus, in compendio sua Theologia) in accounting from the top of the forehead, and beginning of the Crest of the head, vnto the sole of the foote: is noted to bee so much. (these being of sound limbes and composition) as is the space discerned betwene the two ends of the middle fingers, the armes right stretched out.

The armes so long, that being stretched out, reach to the knees, which seldome so hapneth, doth then denote such a person to be liberall, bold, high-minded, of a greedie desire, weake of body, simple of wit, foolish, and vaine-glorious, as writeth Michael Scotus.

The armes ouer short, in respect of the stature of the body, do signifie a contentious person, vnthankfull, bold, enuious, proud, foolish, and a niggard, as affirmeth Scotus.

The armes bigge, through the bones, sinewes, and much fleshe: do signifie a person sufficient strong, proud, of a light cause presumptuous, enuious, desirous of beautifull things, and lightly crediting: as writeth Michael Scotus.

The

The armes fatte and browned, doe signifie a person vaine glorious, coueting pleasaunt things, and more foolish than wittie, in the doing of things: as witnesseth Michael Scotus.

The armes very hearie, whether they be leane or fatte, and soft of flesh: doe argue a lecherous person, of a weake capacite, weake of bodie, very suspicious, and craftily malicious, as writeth Michael Scotus.

The armes very naked of haire, do denote that person to bee of a weake capacite, long angrie, lightly crediting, vaine, lasciuious, a liar, lightly deceyuing, warie in the euill, and but weake of bodie: as affirmeth Scotus.

The forme and iudgement of the handes.
The xxxviii. Chapter.

The Regitue nature of the whole bodye formed the hande, with the pauline long, and the fingers in seemely length, through the goodnesse of the matter regulated, as the like in many creatures appeareth: in such manner, that the same is sufficientlie prepared and formed vnto the doing of all workes, that is, to be wrought: and in expressing the mightie force of the members, and singularitie

A pleasant discourse

singularity of the Wit, the Yells, and other skils in euery creature. This also formed of Nature, as a most strong helper, to reach and take vnto it all such thinges which are needefull: so that this necessarilie and aptly serueth, both to take and doe.

Isidore learnedly writeth, that this part is named the hand, so that the same is the officer and presenter vnto the whole Bodie: and is the same which presenteth and Ministereth Heat vnto the Mouth: which thus ministered, is after caried into all the parts of the body.

This Authour, nameth the Pauline to bee the hand, with the fingers stretched out, and the hand seemely drawne together, to be the fist of the creature.

Those branches of both the hands, are properly named the fingers, which in number are known to be ten, and decently matched or ioyned together. For these we see (saith the Physiognomer) that they both haue a perfect number, and a most decent order in their standing.

The proper names of these, and their Offices, shall here briefly be touched: as first the same (so named the thumb) in that this among the others, rendereth or giueth a vertue and power: the second aptly named the shewing or pointing finger, and the saluting: so that with the same, we in a man-

ner

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ner salute all persones, and expresse with it most matters. The third, properly named the infame or middle finger, being the longest, which is much occupied about the lawe and censuring place. The fourth, aptly named the ring finger, so that on the same, the wedding Ring is (most commonly) worne. The fifth, rightly named the Care finger, so that with the same we daily empty and cleanse the eares, as is to most men knowne and exercised at this day.

The learned Formica writeth, and by diuers of skill well knowne, that it first behoueth a man, to learne and knowe the quantity of the hand: and afterwards, the quality, substance, and condition of the same: inasmuch as the accident doth note and giue to euery skillfull person, a great perseueraunce and vnderstanding, both to know and pronounce what these tende vnto: as reporteth Aristotle, in primo de Anima.

The bignesse and shortnesse of the fingers, argueth the paucity or smallnesse of matter, and a flegmaticke quality; and that nature could not dispose and guide: of which the spirits then be like to that nature. And of this such are noted foolish: and of the same minde, is Rasis, Conciliatour, and Ptolemie the Philosopher.

Formica writeth, that verie necessarie it is, to knowe, that the bignesse of the Hand doth sometimes

times

A pleasant discourse

tympes proceede of great labour: and for that cause
such which labour much, haue bigge handes. For
these sometimes, are bigge of nature: and then
caused through the bignesse of the bones, and
nerves. Such a person whether the same be man
or woman, is naturally strong. The same some
tympes proceedeth, through the stoutnesse of flesh,
and then such are drunkards, lecherous, and
(naturally) proude vile persons.

If any hath the handes bigge, and fingers (a-
bout the endes of the nayles) sharpe: doe denote
such a person to be deceptfull, and couetous.

Forasmuch as the Physiognomer hath exam-
ined, in this hande hereunder placed, the most liues
knowne: and giuen names to them in the Latin
tongue, with letters added to each, for a better
conceyuing, and knowing of them at any tyme.
I, of this occasion thought good, whereby (this
ligerit traualle of the Authour, might not appeare
frustrate vnto our native Countrey men) set
english all the lyues, there seene: and placed
in the forme of a bryefe Table, with the letters
of the Alphabet annexed to each lyne, that they
readier be founde and knowne in the saide hande
liuely figured to the eye.

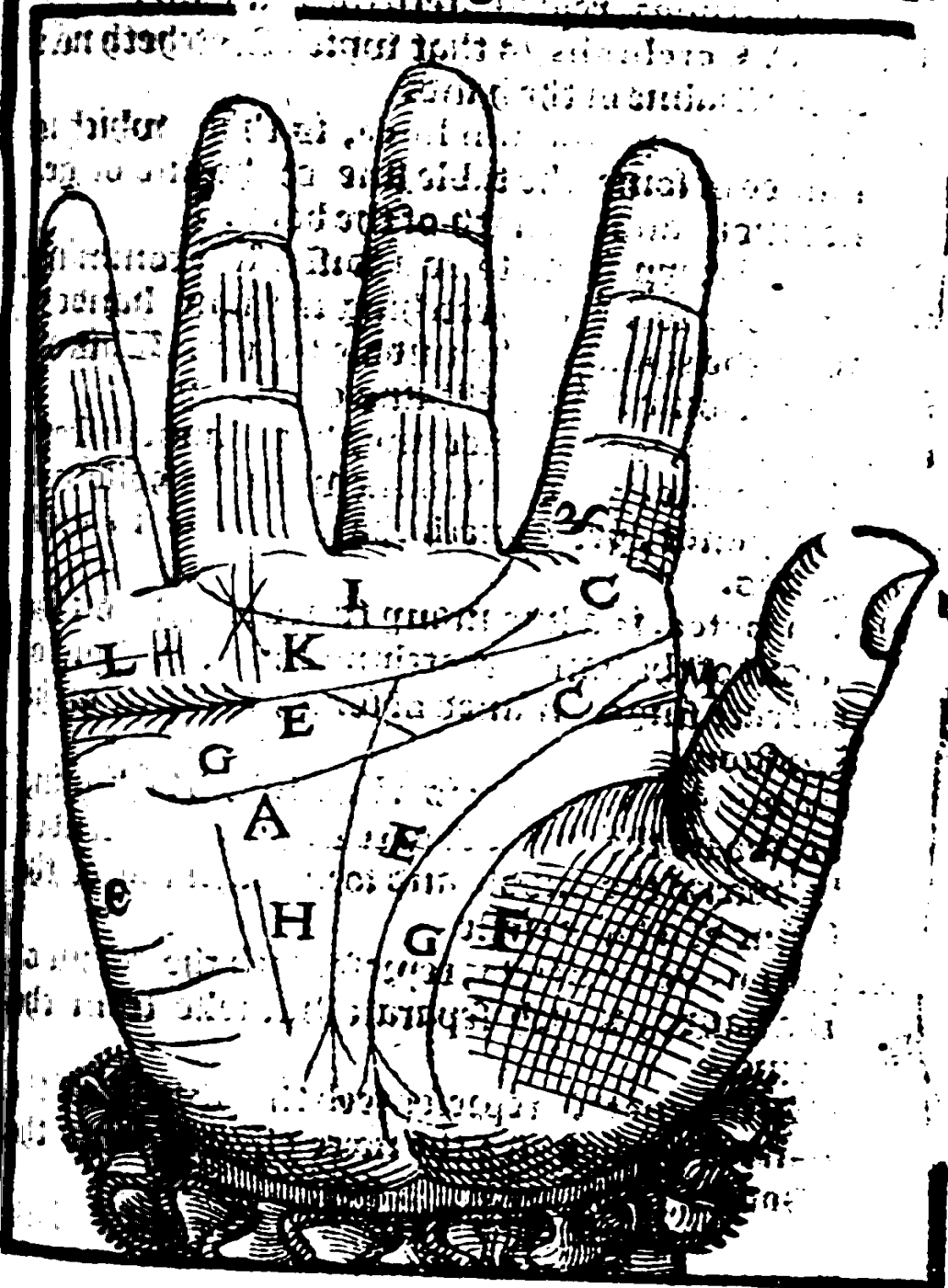
A vitæ linea, signifieth the life lyne.

B Soror vitalis seu Martia, is the sister of
life lyne on the mount of the Thombe.

C Cere

of Physiognomie.

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A pleasant discourse

- C. Cerebrilinea, representeth the head line.
- D. Soror Cerebralis, is that which stretcheth near in the Palme of the hand.
- E. Veneris & genitalium linea, is that, which is named of some, the table line, or the line of generation, and strength of the body.
- F. Saturnia, appeareth to be a Sister line comming from the wrist, and retching in many handes, vnto the Point of the middle finger. This also is of some named the line of felicity.
- G. Iecoraria, is the Liver line, that commeth from the life line, which retching vp in the hollow of the Hande, perfozmeth the Triangle in most handes.
- H. Via lactea, is a line many times founde on the Point of the hand, reaching vnto the Point of the earre finger, named of some, the taile of the Dragon.
- I. Cingulum Veneris: is a line, which beginning betwene the ring and eare finger, is extended betwene the middle and fore finger, after the forme of a halfe circle.
- K. Carpus vel restricta, representeth the Wrist of the hande, which separateth it selfe from the arme.
- L. Hypothenar, representeth the Breast of the hande: applied (for the neere effects) vnto the Pointe.

M. Solaris

of Phisiognomy.

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M. Solaris linea, Via solis: is that lyne, which comming from the Pointe of the Table lyne, reacheth vnto the Pointe of the Ring finger, straight, deepe, and whole.

The accidental lynes, which eyther encrease, or diminishe the significations of the principall lynes: with all other lynes, and notes, that happen in the hande, shall shortly be vttered in the great worke of Manlinesse to come forth.

Of which is to be noted (after the minde of the Phisiognomer) that the fore finger, middle finger, ring finger, and eare finger, haue thre ioyntes a peece, which (if in enery ioynt, happen but one line, such a person shall sodenly die: as Actours write. But if there shall be two lynes equally distant, then is it a good note: for that these signifie an honest and faithfull person.

If in the middle ioynt of each finger, shall bee onely one lyne, and in the other two ioyntes, two lynes: doe denote, that such a person shall lose one of his eyes: These hitherto Formica.

Ptolomie the Philosopher wyrteth, that the handes bigge, and thicke skinned: doe denote a person, not contented in mynde.

The learned Rasis vttereth, that the handes thicke, and slender: doe demonstrate a singular witte, a good vnderstanding, and the subtilnesse of humors.

Aa

The

A pleasant discourse

The handes slender and very long: doe argue
tyranny and foolishnesse in that person.

The Philosopher Ptholomy affirmeth, that
the hands of diuers colours, do demonstrate such
a person to be lecherous and cruell: and the like
do the slender fingers (more then is descent) denote
foolishnesse.

The skilfull Formica reporteth, and the same
a truth, that such a person, which hath the fingers
ends broad, is iudged faithfull, and a good compa-
nion.

Such a person, which hath the Table in the
hand large, and the fingers slender and long, is
iudged to be subtil in a naturall faculty, and apt
or giuen to play on Instruments.

Such a creature which hath the Table in the
hand narrow, and the fingers bigge: is aptly dis-
posed and giuen to write well: and shall die of an
impostume.

Such a person which hath the hands neither
bigge, nor ouer small, but well proportioned to the
bodie, do denote such a person to be wel contented
and quieted in all his accidents.

If any hath the hands small, the same creature
is reported to be of a womanly nature in his deeds
unsatiabable and hatefull after the kind, as not lo-
uing, and not hating, so that seldome there is a-
ny assured trust to be had in him.

Of Physiognomie.

If any woman hath manly hands, such a crea-
ture hath a big misdeed, and big belly portenta-
ment: and such a one may lightly conceiue, yet
bring forth no perfect child.

If any haue big hands and fat, do argue such a
person to be of a dull capacity and dull.

Such a woman hauing the like hands, doth ex-
ceedingly desire the largenesse.

If any hath the hands slender, is denoted to be
a person nimble, and ready in his doings, and that
he much delighteth in womens company.

If any hath hollow fingers, and those still
fastidies, and not well ioyning together, is iud-
ged to be a person prone to povertie, and uncon-
stant in his words, so that hee performeth little in
deeds: as the same Physiognomer oftentimes no-
ted in one (named Saphirus de Pils) a Physi-
on.

Such a one, who hath not his fingers standing
close to gether, or not straight out lying, doth sig-
nifie a miserable life, and povertie to succeed. The
reason of this is, though the eunil proportion,
which is not that a good understanding, but
an eunil and inordinate.

The fingers formed little, denoteth such a one
to be dull, enuious, and a fool, after the agreement
of Authors.

The learned Morbell (the Cardinall) in his
Ala 2 palmestry

A pleasant discourse

palmestry writeth : that the fingers long and slender, and well proportioned together: do argue an apt and ready wit, especially in handie crafts: yet do these demonstrate, an euill gouernement, through which ensueth, that such are miserable & poore. Vt in politicis patet.

If the fingers shal be much or wide standing assunder, do denote pouerty and misery to insue to that person: as the same Physiognomer often noted, in such persons which begged from doore to doore.

Certaine report, that the fingers very short and little, doe denote such a person to be strong and witty: which reason, seemeth not to the Physiognomer, simply to be allowed.

The hands bigge, if the fingers be ouer short, do argue such a person to be an ouerthwart, or, dectill & a theefe, after the agreement of writers.

The hands crooked and slender, doe denote such a person to be a gluttonous feeder, and full of words.

Certaine report, that the fingers euill proportioned, as bigge and small, with the Paulme of the hands crooked, doe indicate an enuyous person, a wretch, couetous, and a foole. The reason of this is, soasmuch as the grossenesse both indicate much quantitie of the matter, and a little of the naturall heate, not mightie to stretche out: through

of Physiognomic.

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through which the creature is denoted, to bee an earthly or person, and rude, by reason of the ouermuch dzyntesse: and he is iudged to bee a foole, through the lacke of naturall heate and moisture proportionable: and by the consequent, the same argueth him to be couetous, through the crooking of the hands.

Morbeth in his Paulmestry vtteth, that the woman hauing small handes, and bigge fingers at the ends, is iudged prone to luxury, and of a vull capacity.

A certaine Authour of a small Palmestrie reporteth, that the woman which haue a short paulme of the hand, in respect of the Bodie, shall be grieved with the harde deliuey of child: and this onely caused, though the straitnesse of her 23u3rp2c1p: which length is answerable to that length, which is on the backe of the middle finger nigh the first ioynt, comming by the Paulme, euen vnto Raicetta, or the wrist.

Or thus plainer, the length of this 2c1p, is answerable to the iust space, which is from the rote behinde the middle finger: vnto the weast of the hande: and this do4bl2d, is the iust measure of r3h2twf, yt dicunt & recte.

A certaine writer (whose name the Physiognomer knowe not) reporteth, that the handes short, bunching out, and slender, doe denote such

such a person is a covetous, and a gluttonous feeder. The cause of which matter is, the end of the sinewes, which (though a dunnell) is drawn together, and bowed inward, and thereof crooked or bunched out. And which men crooked at the ends of parts, through the dayly exercise about fire, or by a sicknesse, these well and true reported: yea, these well drinke and eate.

When the end of the little finger shall not reach unto the upper joint of the ring finger (unless the same bee otherwise shortened of some accident) is then thought a perfect note of a Bastard: as the same Physiognomer hath noted in many, but this mainly to be judged.

If the fingers bend at the Joints, do denote such a person to be envious and covetous, and such are crafty and false of promise, applied to the Ape. But when these bend inward, then the contrarie judge.

If the Thumbe bendeth toward the fingers, and likewise the fingers inclined towardes the Thum, do argue such a person to be covetous and malicious. And this disposition of the members proceedeth from the spring, unto which it ensueth as is aforesaid.

The Creature, which of a Custome, useth to hold the hand strait out, and the fingers (at length) stretched: is judged to bee a person itre-
full

full, full of words and vaine.

If any useth to hold the hand most commonlie shut together, betokeneth such a person to be yrefull and hasty.

The fingers small and slender in a man, doe denote him to be a foole: as certain of knowledge report.

If the fingers be short and big, doe argue such a person to be bold and envious: as Formica marteth.

When the fingers are well proportioned, of a comely forme and length, do indicate honest conditions in that person.

He which in talking moueth much, clappeth the hands, and hath many iestures besides, is noted to be a faire speaker, envious, and a deceiver.

Certaine report, as that auncient Hermes, that the shaking or quivering of the handes, in a healthfull yong man, doth demonstrate such a person to be some angry. For this proceedeth of abundance of heat, and moving forward of the spirites.

If this shaking or quivering of the hands, shall be very strong, the same is a note of a corrupt quality: and such a person is lightly angry, Melancholicke, desirous of many and diuers things, and malicious.

The hands hollow in the Paulmes, with a goodnesse

go bneſſe and eminency of the Voutes, and proportion of the lines : is an aſſured note of long life. But if contrary to this, you finde the hande: then iudge the contrary.

The fingers of what ſortie ſo euer they bee, with the ioynts groſſe or bigge, doe indicate miſerie and miſfortune, as the Phyſiognomer hath many times noted.

Here conceiue that by the ſortie of the fingers, a man may like diſtinguiſh three Ages in euery creature, as the Phyſiognomer taught vs before, in the Phyſiognomy of the lines ſame in the forehead.

In holding the bandes vp right and cloſe together againſt the light, marke where anie open place appeareth, and at that age the miſfortune of the creature ſhal happen. This manner of accounting, muſt begin from the firſt ioynt of the fore & middle finger: in proceeding like, vnto the ends of the fingers: and on ſuch wiſe, conſider along from Finger to Finger where any open place is: for at that age, where the ſpace ſignifieth, ſhall the miſfortune come: and on ſuch wiſe, may the fortune & miſfortune of the three ages, be known and found. If the cloſing or ſhutting together of the fingers be whole, with a moſt comely ſortie of the ioynts, do denote a ſingular fortune to that perſon, eſpecially if the annexed do anſwer the like.

The

The learned Albertus and Conciliatore write that when the fingers be ſo full and rounde, that liſt vppe before the eye, a man cannot ſee beſtorene them, doe indicate a couetous perſon, and malicious.

If the fingers ſtretched out, theſe bande forward the backe of the hand, do argue ſuch a perſon to bee vniuſt, ſubtil, and witty, eſpecially if the fingers be ſlender.

If any, whiles he walketh, dooth of a cuſtome, ſqueethe the thumb within the fingers, is noted to be a couetous perſon, as the like the Phyſiognomer obſerued in a certaine Lombard.

The fingers long, do like argue the length of the eares of the Liuer, and the bigneſſe of the fingers, do like denote the largeneſſe of the eares of the liuer. But the ſmalneſſe of them, as Albertus reporteth, doth like ſignify the eares of the Liuer to be little: the ſelfſame uttereth Auicen and Galen, in libro regni.

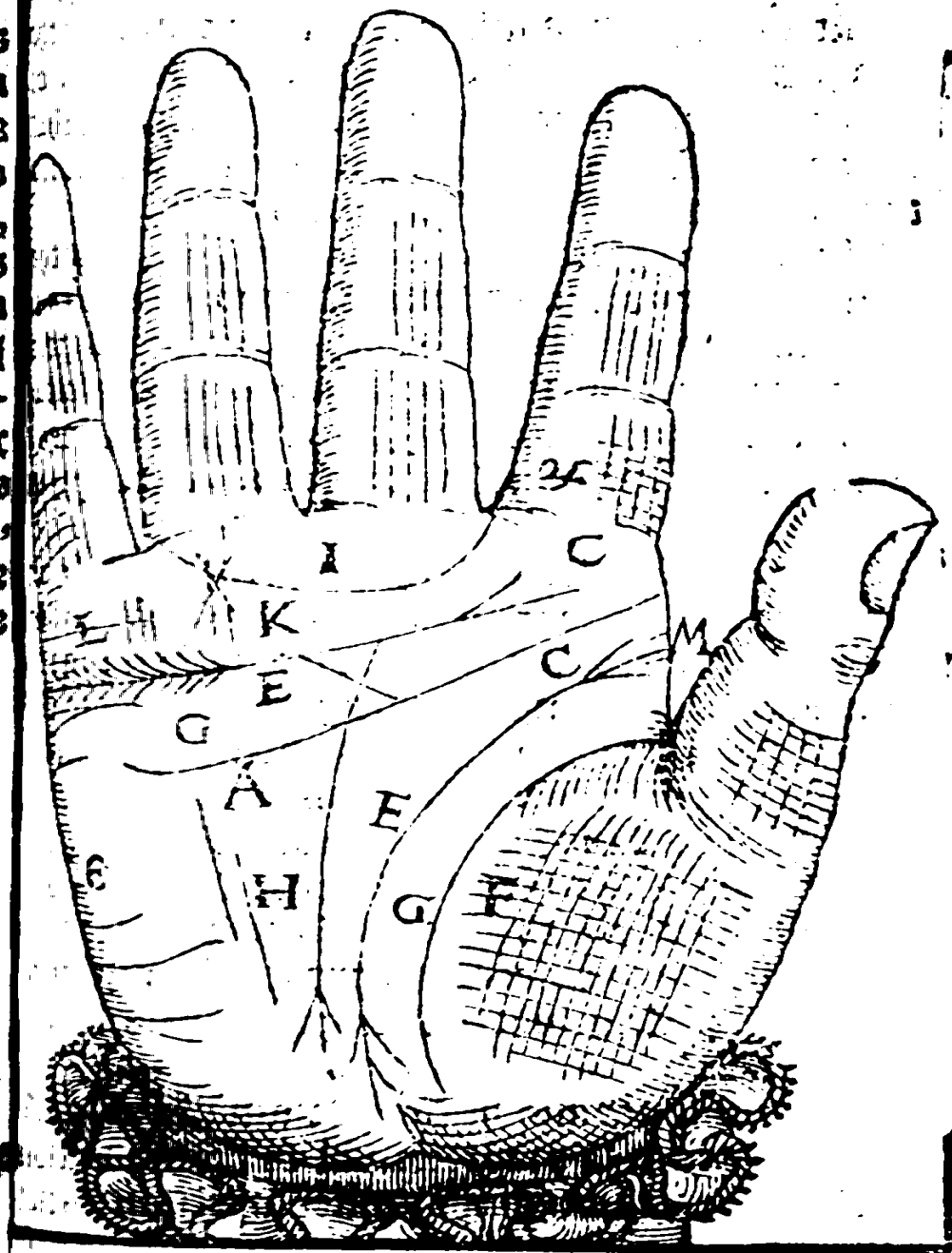
If any ſhall haue red hands, whither the ſame be man or woman, is of nature noted Sanguine and Lururious, as writeth the learned Formica, and the ſame a truth knowne.

Ptholomie the Phyloſopher uttereth, that the creature which hath the vpper ioynts of the fingers groſſe or bigge, and turning backward: doth denote, that if he ſhall then be rich, within a periode,

A pleasant discourse
period, and a certaine time after to become poore:
or else by some misfortune, shall be short liued.
The hands crooked in the length, is a note (as
some Authours write) of sodain death: and this in
sundry hath bin noted. Forasmuch as some are
found to haue six fingers on one hand, as the two
last toward the eare finger: in like maner lined,
yet in the greatnes diuers, the ioynts and payles
seemely formed and proportioned through the good
nesse of the matter. And the first person which I
saw and considered, before the presence of M. Iu-
lius Vitalis, was a Jew, named Helias. After
him many others, whose names for breuitie, the
Physiognomer omitteth: and this person hee be-
held in the City of Bononie. Thus briefly, the
Physiognomer Cocles endeth this Chapter of the
hande and fingers: craving pardon of the
Reader, if the same be imperfect-
ly or superfluously han-
dled.

The forme and iudgement of the nailes of
the Fingers.

The xxxix. Chapter.



The Prince of the later Writers, both of Physiognomy and Paulmetry affirmeth, that the Nayles (and the same a truth) are produced, or do proceed of the superfluities of the heart, in that the heart is found the nobler member of action: so that by them, is somewhat to be uttered.

Hee also reporteth, in differentia, 54. that the naille is a body extended thinne, produced and caused of the superfluities, and hardened on the fingers ends, for a speciall helpe to them being there situated, and groweth on the fingers ends & Toes: as the haeres, uttermost of the skin, do occupy on the body.

Also Auicen uttereth, that the nayles both on the fingers and toes, were ordained in the endes of the members, the better to strengthen: so, to take and holde things firmly, and to couer the flesh at the ends: which toghtly being well matched, giue a more strength. This well appeareth, in that if any of the small bones be lacking at the ends of any of the toes or fingers: then like doe the nayles, lacke at the endes of those members: as the same may euidently appeare, in any large scarre on the flesh, where after groweth no haire to be seene.

The manner also of the Originall and cause of those nayles, is proportionall to the production of the haeres, through the grosser superfluities not

so much as.

The nayles plaine, white, soft, and thin, reddish and sufficient cleare, do indicate a singular wit in that person: and this is one of the Notes, which very seldom faileth, forasmuch as such nayles, do proceed of the best quality, as Albertus reporteth: so that the spirits which produce the nayles, declared (from the heart), are cleare and thinne: thorough whose superfluity, are the nayles engendered.

The nayles rough and hard, doe denote such a person to be prone to the venereal act: as the learned Morbeth reporteth.

The nayles over short, do argue wickednesse in that creature. And the blacke, small, and bending nayles, do argue impudency, compared to the greedy catching sowles. These also after the minde of the Physicians, with a leanness of the fingers, do witnesse a consumption of the body.

When the nayles fall off without cause, doe threaten the Leappy to come, or neere at hand, as the learned Conciliatore uttereth.

The Child borne without Nayles, or hauing them but weak, doth witnesse the mother to haue used the ouermuch eating of Salt, as witnesseth the Philosopher Aristotle, in septimo de natura animalium, cap. 4.

The

The nailes in the middle, drey, grosse, or big and thicke, do denote a rude person, and knowing little, especially if the fleshy about the Joints ends be high and grosse.

Ptholomy the Physicopher reporteth, that the Nayles long, do signifie pouertie to that Person, and to live in bare estate or beggerie, all his lifetime. The same is confirmed of Pontius Gallus.

Certaine Authours affirme, that whose nailes of the fingers of the left hand, grow faster then the right, witnesseth pouerty: the like if the nailes without colour.

I much marvel (saith the Physicopher) that all the legitimate authours doe affirme: that the white prickles in the Nails, to signify happinesse and friends, which (as it should seeme) hath many times bin observed and noted, and iudged of the Physicopher by the order of the fingers: as thus, the white prickles scene in the Middle finger, do signify the encrease of hono^r, worthie offices, and friendship with Noble persons. The reason of this is, forasmuch as these denote a good humour, and benigne, presupposing there a good quality and understanding: of which, a good creation and culture ensueth: so that such persons through the same, doe attaine friends, and are commended of many. The like prickles soundin

little finger, do denote friendship with the Mercurians: and that Mercurie to be well proportioned, and verie strong, in that place about, & similia.

But the blacke prickles scene in the nailes, and chiefly in the middle finger, do argue harmes, persecutions, imprisonment, and all kinds of detriments that may happen vnto any: as the same the Physicopher understood of a certaine friend, which noted the like in many persons. And thus he reported to like succede, according to the directi^on of the fingers: forasmuch as the misfortune and losse of riches, happened after the posture of them on the fingers.

But some Authours report, that these doe indicate hatred. The reason of this is, thorough the excessse of the dry Melancholy, which then aboundeth: and lacke of the Naturall heate, which saileth. So that the blacke prickles of the nailes, doe alway demonstrate, that the colde Melancholye, and an earthly dynesse to ensue. Yet it seemeth to me (saith the Physicopher) that experience may contradict the same, seeing I haue alwayes scene (saith he) that the blacke and white prickles on the Nails doe come and goe away within a fewe dayes: and that these to be caused, of determinate effectes: which otherwise, cannot proceede or be caused, but through the Periode and course of the Planets,

A pleasant discourse

Planets, in certaine yeares and months, as shall appeare in many places of the Physiognomy of the Planets, to come forth.

The signification and iudgement of feeling, after Physiognomie.
The xl. Chapter.

The Philosopher (in libro de regimine principum) reporteth, that the sence, which consisteth in the hand, is the tactive or palpative vertue, and the course of them resteth in the heate & coloe, rough and soft, moisture & dryth. And it is a Vertue contained betwene two skindes, of which, the one is in the upper face of the body, and the other, in the same which belongeth & cleaueth vnto the flesh: so that when eache of these senses is attained, which God by his mighty Vertue, hath appointed to this kinde. Whinne skinnes so light as the spiders web arise, and come from the roote of the Braine: and are a fine scarffe and thin Curtaine to this kind: insomuch, that when the same is presented, which each sense hath: and the same cometh vnto those skins, which are in that substance of the brain: the passages then of all the senses are gathered vnto the imaginatiue Vertue, which representeth these to the cogitatiue Vertue, which consisteth in the middle of the braine: that

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it may beholde these, and both gather and studie in the figures and examples of them, that it may know in them the nochie and unnaue, and that the same may be wrought according to measure, which proceedeth or cometh to it of them. And as Auerrois (in de sensu & sensato, uttereth that the feeling is flesh: and is proper to all instruments of the senses: this considered, that these nothing possesse of all the senses in the acte of them, which they properly comprehend, but the instrument of feeling: which is compowned of the qualities, which it comprehendeth: and for that cause doth this not comprehend, but the intended matters, through his temperament: and for the same reason, how much he temperater the flesh shall be founde, so much the more doth it comprehend the simple qualities, as heate, coloe, dryth, and moisture. For these doth man enjoy farre about other living creatures, and is of feeling better and sensibler, which especially is discerned by the hand (as the flesh of the paulme) and the flesh especially of the fore finger. But the tongue (at the end of it) hath no taste in the act: and for that cause, when the same is imbybed and filled of certaine humors, the taste then is corrupted: and like is to be conceived of the instruments, of the other senses. The selfe same uttereth Albertus (in libro de anima) where he willethe to conceine that the skinne is sub-

men with sinewes very small, and with heavy beynes contained within the same women, with which the Liver, and bowels are wrapped: that these may defend them from outward harmes: and for this, the skinne in beastes, is very thick, and hardie. For that the same hath not any protection of outward defence: but the skinne in men is thinne. For which cause it is protected and succoured by garments, from winde, colde, and raine. Seeing the skinne composed of the sinewes, is naturally white: for that cause is the propertie of the sinewes procured, that the same retcheth out and draweth in, and is white in colour: but the rednesse of bloud, passing by them, appeareth to the eye. So that whose colour of the hande or face is white or redde (as Phylemon uttereth) and of a good feeling: doe denote the faithfulnessse of mind, constancy, and truth: and this confirmed, if a commensuration of comelinessse of forme consist in the other members. These hitherto uttered of feeling, shall here suffice.

The condition and iudgement of the backe bone. The xli. chapter.

The backe bone great, that is, in the length and bredth, doth argue strength of the creature: and the royall members to be strong, and naturall heate mighty, as afore uttered: especially when the ridge or backe bone is musculous, and with-
out

A pleasant discourse

put a softnesse of flesh decerned, is for the same applyed, unto the Masculinity. But if the back bone be found narrow, and compassed with soft flesh, that person is iudged of a feminine action: forasmuch as the rest is narrow, & the royall members feeble in heate: and their actions are knowne weak, and feeble in conditions, yea these haue a dead minde or faint courage, applyed unto the feminine kinde. Of which Rasis reporteth, that the largenesse of the back bone, doth argue such a person to be strong, arrogant, and furious in pee.

The backe bone narrow, and couered with soft flesh, doth denote such a person to be effeminate.

The crookednesse of the backe, doth intimate the wickednesse of conditions: but an equallity of the backe, is then a good note. These hitherto Rasis.

The learned Conciliatore uttereth, that the back bone large, and well brawned, and strong of bones, is applyed to the man kinde: and in the contrary manner to the woman kinde.

The back bone crooked, if the same be couered with soft flesh, and slender in the gyrting place: doth denote such a person, to excell in naturall gifts, and to haue very great pleasure in hunting. Yet some affirme, that the crookednesse of the backe, to declare the wickednesse of conditions.

tions.

The thinnesse of the backe, doth denote that person to be of a contentious nature, and spitefull.

The back large and vnerfensed, doth denote strength, arrogancie, and the behemenie of a strong yre.

The neather part of the back bone, if the same lyeth broad to the buttocks, & be compassed with a soft flesh, doth indicate an effeminate person, compared to the woman. But if the same appeareth long, and shall ende sharpe at the ende, doth argue wantonnesse vnto the veneriall act, yet with a temperancy and searfulness. Such also hauing a great, large, and strong ioynted back, are reported strong: & e contra. But broad, thinne, narrow and flatte, doe indicate weakenesse. These hitherto Conciliatore.

Certaine report that the backe bone hearie, leane, and very much eleuated or bearing out, fro the equallitie of partes: to denote such a person to be vnsheamefast, malicious, rude, of a dull capacite, weak. of small labour and sluggish.

Whose back bone is decrend bigge, and fatte, doth argue such a person to be variable, sluggish, and very craftie, or full of deccite.

The backe bone thinne, long, and leane, doth signifie such a person to be weak, of a light cause searefull, vaine, contentious, and very light of beliefe.

A pleasant discourse

liefe.

The backe bone from the shoulder points, vnto the gyrdlested, when it is short, and sufficient broade: doth denote such a person to be hasty in the vnerall action, as the Physiognomer oftentimes noted in sundry persons. Here conceaue that the backe bone, is mente and reckoned from the shoulder points, vnto the gyrdlested.

Of which, is to be noted, that the backe bone be large, doth then argue the breast, the ribbes, & flankes to be large, and of necessity it ensueth that the composition of Nucha, & the neck to be strong with a decent forme of the head. And the inner members haue their receptacles great, and the knittings of the motiue sinewes, are of a due proportion. Et e contra contrarium denotatur. By the loynes (the ingenious Philosopher Aristotle meaneth) from the gyrdlested, vnto the beginning of the buttocks. So that when the same place hath a largenesse, doth argue strength in that creature: through the plentie of muscles: and such are delighted in the hunting of beastes: and applyed to the Lyon, and Greyhound in the forme.

The condition and indgement of the breast,
throat, and pappes. The
xliii. chapter.

The breast is that part, which containeth the
spirituall members: for that in it are certaine
partes containing, and certaine contained. The
partes containing are fower, that is, the fleshe, the
brauony part, the pappes, and the bones. The
partes contained are eyght, that is, the hart, the
lungs, the pannycles, the ligaments, the sinewes,
the veynes, the arteries, and Hyfophagus.

The Phylosopher Aristotle vnto King Alex-
ander uttereth, that the largenesse of the breast,
and bignesse of the shoulders, and back: doe ar-
gue such a person to be honest, bolde, of a ready un-
derstanding and witty.

The worthy Conciliatore reporteth, y when
the heather part about the weysande, the shoul-
ders, and breast, shall be euill distinguished and
flatte: doe signifie the rubenesse of witte, and so-
lishnesse: and that such a person not to be apt, to
attaine any speciall handy craft.

When the weysande beneath, shall be farre
distant from the shoulders, and large: doth de-
note such a person. to be of a feeble courage.

The weysand being a meane, doth then argue
such

A pleasant discourse

such a person, to be honest conditioned, and strong.
These hytherto Conciliatore.

Here conceaue that the weysande appearing
emynent, and large, both denote an effeminate
person, especially if he be double chinmed.

The breast large, and well proportioned, with
the other parts large, is a most perfit and true note
to be conceiued in euery creature, forasmuch as this
largenesse of the breast, is proper to man.

The breast thinne, and weake composined,
both argue a weake courage and will, after the
minde of certaine Authoꝝ.

The breast thicke couered with fleshe, doth de-
note such a person to be vngratefull, as the Phy-
siognomer reporteth.

Whose breast is mightily bending in, and that
the Muscles so proceeding, that thzough these are
caused (lyke to an hollownesse) doth denote a per-
uerse person and wicked. When this is very emy-
nent, the heart of such a person is hote, of a small
understanding, and dayly weepeth, or singeth.

Rasis affirmeth, that the qualitie of the heart,
if it shall be hote: doth argue the pulse to be quicke
mouing and often, and the breath fast.

Much heare scene on the breast, and thicke, and
that in the feeling the same perceiued hote: such a
qualitie of the heart, doth demonstrate that person
to be bolde, sturdie, and very yrefall.

The composition of the body, both in the bignesse and smalnesse, is to be considered: for that the same demonstrateth the qualitie of the heart.

So that the breast formed big, doth argue properly the hotnesse and bignesse of the heart: and this the more confirmed, if (with the same) the head appeareth small, or that it be not big: which it shall so be, a man needeth not to haue regarde vnto any other signes.

In like manner, the breast formed small, and the head appearing seemely, or but meanelly big: both demonstrate by that reason, the smalnesse of the heart, and coldnesse of the qualty in the creature.

If the bignesse of the breast, appeareth to answer vnto the bignesse of the head: or y^e the smalnesse of the breast shall be proportionally formed to the smalnesse of the head, then ought a man to haue regard vnto the other notes.

The colde qualitie of the heart, doth procure a weake pulse, and feeble breath: through which the breast is caused to possesse fewe heares on it, and those but small: so that the breast by the meanes, is found colde in the feeling. The person being of such a qualitie, is noted fearefull, and sluggish.

The quality drie, hath a hard pulse, and is thorrowt the body brayned, a swartish of colour.

The breast also thinne of flesh, but the beynes apparant, and heare of bodie, and the skinne both
thick

A pleasant discourse

thick and harde

But the moyest complexion, doth cause a soft pulse, the breast naked of heares: the fleshe also soft and gentle: and such a person is noted effeminate.

The complexion of qualitie hote and dry, causeth a hard and quick pulse, and the same often: and engendreth much heare both thick and stiff, on the breast, and on the thighes. The breath also out of the same qualitie, proceedeth both great and often: and the whole body besides is in the feeling decreed hote and brayned, and the beynes apparant. The person being of this quality, is noted y^efull and obstinate.

But the qualitie decreed colde and moyste, worketh the contrary to these aboue vttered: these hytherto the wordes of the auncient Rasis.

To come vnto the matter and purpose (saith Cocles) that is, when the breast is sounde well composened, and orderly formed, both indicate strength, manliuesse, boldnesse, the others lyke, and answering, which properly belong vnto the man, as the Philosopher Aristotle meaneth: and such a habitude ought not to appeare much fleshy nor so soft in the feeling, as the softnesse of the woman.

The like wordes vttereth, the singular Physician Galen: that the bodye appearing not ouer fatte,

fatte, nor ouer leane, and continuing the like: doth argue such a person to liue long: yet the body decerned rather leane then fatte, is the more commended, and doth liue longer: after the agreement of the learnedst Phisitions.

The beynes of fatte bodyes, are euermore decerned narrowe: whereof such appeare to haue but a weake and small bzeath, and little bloud consisting in the speciall partes of the body. Of which, such growing elder in yeares, are reported to be short liued: and to be abzeuiated life, thorow a few, and these small accydences to insue.



When

A pleasant discourse

When any considers a subject, let him first (saith the Phisiognomer) marke the condition of the breast, after the forme of the head, and other members of the body. For if the breast be formed large, and bearing out, and the head seemely bigge, with a strytnesse of the neck doth then indicate the hotnesse of the heart, so that there appeareth a nakednesse of heares: which after nature doth procede, through a largenesse of the powers consisting in that creature, that properly cannot retayne the matter of the heares: or else of the occasion, that the straightnesse of the passages be so narrow and close, that these let the issuing forth of the heares, after the due propertie and course of nature.

As touching the leane bodys after nature, these are in a contrary manner formed to the fatte: for as much as their principall members are knowne to be open, and able (by the report of the Phisiognomer) to indure but small matters, and traueples. But the persons knowne of a temperate qualitie, and dieting themselves gainst ilye, or rather after discretion, that these may so ware fatte: are by that meanes procured, that their beynes and arteries are caused strong, and indure large. Of which, their heate (by that reason) is not so soon extinguished: as the singuler Phisition Galen vttereth. So that such an habitude

tude with the Phisiognomer, is accounted laudable, and this generally ment in all the body.

Here conceaue (saith Cocles) that the heart in man, is cause of all the workings, if the principall members are duly formed: of which, the goodnesse and malice of minde is such, according to the posture of ouers partes in the creature.

The contrary of this is to be iudged: when as the neck is long, the breast large, with a much quantitie of heates, as in sundry places afoze uttered.

The thinnesse of flesh on the breast, with a due proportion of the other members: doth argue hotnesse of the heart, and by the consequent, a warlike boldnesse: as appeareth in the chollericke. And as the like, by the former words afoze may be gathered.

Of which, the authority of Flavius Vegetius witnesseth, that the young man fitte to be trained vp in the warres, must haue a quick, & ready eye, an vpright necke, large breasted, the shoulders brauened, or fast of fleshe. the handes and fingers strong, with longer armes, after the forme of the body, a meane belly, the legges sufficient fleshie, and strong sinewed, and rather meane, than tall of stature: so that a strong and hardie Souldiour, is more to be preferred, than a tall and big person. And of this diligent heede must be giuen, to the
pro



proportion of the membres.

The forme of the pappes is to be considered: which (as it is written) are compowned of white flesh, hauing many kernels, and little holes like to a sponge, through the veynes, arteries, & sinewes: and of this, they be ioyned with the heart, the liuer, and the braine, with the generatiue members.

If the pappes of any woman seeme to hange
downe,



downe, (in a manner) like to the womans, and compassed with soft fleshy, doe denote effeminacy, and intemperancy.

The Philosopher Ptholomie reporteth, that hee (which on the left side, of the breast) hath a bigge fleshy Mole, high out, and round, with one, or many heares on it, doth then promise the increase of riches and honour. This experienced of Pontius

A pleasant discourse

Pontius Gallicus, & of the Physiognomer Cocles.

Such women which haue bigge pappes, and short: are denoted sluggish, and raminish of smell, as some affirme.

Such women which haue no beynes, appearing on the breasts, are unfitte to giue suck vnto Childzen: For that such a posture doth argue a stomatick, and an inordinate matter. Such women also are of a rude nature, and beastly: & giue suck with paine, through some greuous accident.

The pappes of (a meane bignesse) not soft, and the veines apparant, and straight ont: doe argue a good milche Purse: especially if her skin be swarfish in colour.

The pappes small and leane, or slender thorowe drynesse: doe denote such a woman, to bee weake of body.

When the pappes begin to arise, then doe they denote, that (such shortly after) to be prouoked vnto the veneriall acte.

The pappes sufficient bigge, and full (after Galen) doe argue a perfit digestion.

The forme and iudgement of the hollownesse on the breast.

The xliiij. chapter.

The ingenious Philosopher Aristotle doth Physiognomate of the noblenesse of the part of

of the breast, which commonly is discerned betwene the breasts. The same properly named Methastreton, where Irenes and the Epidisse consisteth: and this is a pellicle, deviding the region of the naturall members, from the region of the nutritive: which through a like deuision, is the same named the Epidisse (as it were parting or deuiding in two, and knittē or fastned, to the back bone and breast, in the compasse of the breast, hauing a circular forme.

This hollow place of the breast, is here ment of the Physiognomer, where the heares commonly grow on men, and right against the Epidisse.

The person which hath this part of the breast, appearing big, sufficient fleshy, and brauened: is (of the Philosopher) noted strong according to nature, and applied of him to the male kinde.

The creature which hath this part appearing weake, not fleshy, nor brauened: are denoted feeble and weake after nature, and applied for the forme, vnto the female kinde.

Such a person which hath this part so bending in, through the meeting there of the muscles, right against the furdle of the two semicircles, meeting at it that they cause there a deepe hollownesse or pit in the middle of the same: both denote such a person to be euill conditioned, and not to fellowship withall, rude, and of a disdainefull nature. But the

the manner of his disdaining, he couereth and hideth, for that he is close minded, as touching his malicious stomacke: which he subtilly cloaketh, by his dissembling wordes.

The Physiognomer Cocles, noted a certaine husbandman in his time, which had the Methastrenon so hollow standing in, that a man might well haue hidde, the whole fist in the same: who he diligently noted and knewe to be euill conditioned, especially a wrangler, contentious, and double tongued.

He which hath this part appearing eminent, is noted to be very yrefull: in that the bearing out of this part, proceedeth through the ouermuch heate of the hart, and of the same cause is moued, to be very yrefull, as reporteth Galen in Libro Tegni, and through this yrefulnesse caused to be forgetful of himselfe, indiscrete, and brauised of that hee doth: and applyed for the nature and property vnto the Horse, for that the horse hath such a forme of the breast, and is of a vehement fury, as Aristotle uttereth.

This part consisting a meane, in the hollownesse, that is, the Methastrenon, neither to high bearing out, nor to deepe formed inward (as the breast plate of a Harrielle) is a laudable note, after the minde of the Physiognomer Cocles: and such a person, saith he, is knowne to be of a temperate

A pleasant discourse
rate quality, and well conditioned.

The selfe same uttereth Conciliatore, and the like taught in the Chapter of the signification of the breast.

The condition and iudgement of the ribbes.
The xliij. chapter.

Here the Philosopher doth skilfully instruct a man to Physiognomate by the disposition and forme of the ribbes, and learnedly uttereth certaine notes of these.

The first note is, that such creatures which are discerned to be well ribbed, be accounted (after skil knowne) to be strong: and applyed for the forme, vnto the male kinde.

But such sene and founde weaker ribbed, are denoted feeble of strength (after nature) applyed for the forme, vnto the female kinde: which are knowne (saith the Philosopher) to haue but small and feeble ribbes, and weak muscles.

The Lyon (of all beastes) is the strongest, and perfitest compownded in his partes: yea he for the proper composition, nearest agreeing vnto mans forme. The description of whose forme, the learned Aristotle Artly uttereth, in this manner.

That he hath a mouth sufficient great, the face formed square, and not very bony: the upper
Jaw

Of Physiognomie.

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Jaw equally hanging downward, the nose more grosse then small, the eyes hollow standing, and very round, not too much protensed: but the meanness moderate; the overbrowes sufficient great and broad, the forehead formed square, and in the middle of it, somewhat hollow denting in, vnto the overbrowes, and nose: vnder the forehead, the same as a cloude consisting: but about on the forehead neere to the nose, having the heares appearing inclined: the head in a meane manner formed: the necke of a good and seemely length, and the same grosse and innodated: the heares in colour yealow, not plaine, nor much crisped: the partes which are situated next the ioynts of the shoulder points, well proportioned and spaced, rather than more conioyned: the shoulder points appearing strong, and the breast iuentic: the Meaphre non also appearing large, and the backe sufficiently compownded: the hips or haunches appearing not fleshy: the thighes and shankes strong formed, and well sinewed: the whole chyme of the backe throughout compownded strong: the whole body (of knowledge) discerned to be well brainned, and knewed, and not founde very moist: the pace that the Lyon treadeth, is knowne to be neither swift, nor very slowe: In pace also he walketh stately, and moueth the shoulder points, as he treadeth. Such a condition of the mans body, formed

A pleasant discourse

according to these, is denoted laudable, and to be strong, and such persons like formed after nature, are knowne to giue freely, and to be liberall, yea stout of courage, louing and conueting victorie, gentle of behauiour, and iust in dealing, louing besides these, with which they associate: these hereto Aristotle.

Such persons (saith the learned Conciliatore, in his *Libricke of Physiognomy*) which are strong and well ribbed, be denoted liberall, and free of gistes, bold, desirous of victorie, gentle in behauiour, iust in actions, and louing well those, with which they fellowship. And applyed for the forme, vnto the Male kinde: in that the same hath great ribbes, through the largenesse of the breast, and breadth of the backe: which properly proceedeth, of the nature of heate. Forasmuch as the nature of heate (as afore vttered) is to encrease and dilate the forme of the members.

Such persons which are founde weake and small ribbed, are knowne of experience to be feeble of strength, and after nature, applyed vnto the female kinde.

Such persons which appeare to haue the ribbes much couered and compassed with the great quantity of flesh, that these seeme swollen or puffed up withall: are argued to be full of yole wordes, and foolish in actions: as both Almanfore, and Conciliatore

of Physiognomic.

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liatore report. And for the like forme, aptly applyed vnto the Oxe, and Frogge, hauing such conditioned ribbes.

The ribbes of the woman formed narrow, and the flanks like: are especially caused, through the lacke of naturall heate in that creature.

The aunient Rasis vttereth, that the smallnesse, and thinnesse of the ribbes: doth innuate in that creature, the debility and feebleness of co-eating.

The condition and iudgement by the notes discerned, in the quantity of the space betwene the necke vppward and the Nauill downeward, vnto the mouth of the stomacke.

The xlv. chapter.

The Philosopher Aristotle doth Physiognomate, by the quantity of the partes, which are betwene the nauill and necke, and the mouth of the stomacke: saying on this wise, that such persons which haue the same space larger, which is from the nauill, vnto the bottome and ende of the breast: than that consisting from the end of the breast, vnto the neck: are iudged gluttonous, and of a dull perseuerance. The reason (why such are reported to be gluttons) is, for that such haue a big belly,

belly, and great stomacke; and a great stomacke (saith the Philosopher) requirerh much meate or fode, by reason of the great quantity, and not of the quality: of which, these (by an earnest desire) couet, to eate much meate. And such are knowne to be of a dull vnderstanding, and perseuerance, through their mighty filling of meate, more then needeth; which, of the same, procureth weake senses in them.

But such a creature which hath the space consisting from the nauill vnto the breast lesser in distance, then the same which is from the breast, vnto the necke, hath (by the report of the Physiognomer) a great or large stomacke; the stomacke here ment, for the proper belly: of which this person is knowne (of obseruation) to be weake of body, and short liued. The reason of this is, in that the belly, or rather the stomacke consisteth colde, through the smallnesse of the same: of which, this ventricle or stomacke (saith the Physiognomer) doth not orderly and well digest, but rather engendreth superfluities in it: and of the same, such are prone vnto diseases or sicknesses, and to be short liued. And the multitude of sicknesses procured in that creature, are occasioned and caused through the intenses hotnesse, which the same purchaseth and by the meanes of the bowels, and other members nere placed: that hastily drayn from the stomack, the

the meate by a force vndigested,

The learned Aristotle also uttereth, that when this space aboue described, shall be discerned equal, such a posture and condition of the like, is commended highly of him: for that this argueth, a due proportion of the members, contayning in them an apt, and good digestion in that creature.

But a contrary to these (aboue uttered) doth Aristotle report, that such persons which haue the partes from the nauill downewarde (as vnto the belly) larger appearing, then the partes which are consisting vnto the breast, as vnto that named (Pomum-granatum) are denoted feeble, and weak persons of body: and of likelyhoods to be short liued, for the reason and cause aboue reported.

Such persons which haue that space larger, consisting from the ende of the breast, vnto the necke: then that extended from the nauill, vnto the point or ende of the breast: such (after the minde of the Philosopher Aristotle) are denoted strong, witty, and of a ready vnderstanding.

Guilielmus Nurice in his Physiognomy reporteth, that the like wordes (in a manner) to be uttered of the singular Aristotle, where he writeth, that when the partes consisting from the nauill downewarde, shall be discerned larger then these, which are appearing from thence vnto the breast: are iudged to be weake of body and short liued.

A pleasant discourse

The condition and iudgement of the inner partes, which are consisting from the nauill vpwarde, vnto the beginning of the stomack. The xlii. chapter.

If the (Hypocondria) or inward partes so named, shall be decerned harde in the feeling, and sufficiently or well compassed with bones: doe witness the Masculinity: and that such persons to be fierce, cruell, and quarrellers, or fighters: as the aunient Palemon, Albertus, and the learned Conciliatore utter. Such Hypocondria (doe certaine report) that the worthy Plato possessed: yea the like creatures (as Albertus and Conciliatore report) are applyed vnto the fierce Lyon.

But if these partes (named Hypocondria) shall be decerned to be couered with a soft fleshe: these then (saith the Physiognomer Cocles) doe denote an effeminate minde, and woman'y courage to dwell or consist in that creature: and the lyke affirmeth Conciliatore, in his Rubyck of Physiognomy.

Such which shall haue these partes weake boned, and wrinkled, and compassed with a thinnesse of fleshe, like vnto the Hypocondria of the Ape: are of the Philosopher iudged wicked of behauiour

Of Physiognomy.

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hauiour, and full of thicke or euill turnes: applyed for the like condition and forme vnto the Ape.

The signification and iudgement by the notes of the belly. The xliii. chapter.

The Philosopher Aristotle both here instruct, how a man may Physiognomate by the habitude of the belly: in that the belly is knowne to be the same, which receiuing the meate (as Isidore reporteth) doth thoroughly digest it, and conueieth the excrements forth, that be superfluous, for which cause, this of nature formed, bearing and appearing outward.

Such which are sufficient fatte about the belly, that is, well brayned, and that the belly beare not to much outward: are denoted strong after nature, applyed for the forme, vnto the male kind. And such a condition of it, is reported to be natural: so that the composition of the belly (after the minde of Constantine) is formed fleshlie after nature, yea hotte, and moiste: and this, through the occasion of digestion properly. Of which Rasis uttereth, that such creatures which possesse bigge bellies after nature, are noted to be libidinous, great feeders, and that speedily digest meates.

Such creatures which are decerned in a contrary

trary condition to this, as hauing flat bellies, not sufficient brauened, and these sound soft, are denoted and iudged to be weake of body, and for the forme, applyed vnto the apparant congruency. In that we commonly see (saith the Physiognomer) that such possessing leane bellies, proceeding of any accident, as eyther of too much fasting, or of a sicknesse caused, or procured otherwise of any accidental cause: are argued to be vnapt to learne, and to conceiue deepe matters, yea, weake of body and courage. And how long soener such continue in the like passion, and so long they tend or leane vnto the womanly conditions and courage: after the agreement of Aristotle, Albertus, Conciliatore, and others.

The learned Aristotle doth offer also, in *secretis secretorum*, that he which possesseth a big belly, is denoted and iudged to be an vndiscrete person, proud, foolish, and often desiring to cocate, for the hotnesse resting in him.

A meane proportion and forme of the Belley discerned, with a narrownesse of the breast, doth indicate such a Creature to bee of a deepe understanding, of a good discretion and wisse, of an honest conuersation and trusty. For a meannesse of the belly (saith the Physiognomer) is procured of a hotnes, proportioned in that Creature, of which laudable spirits ensue. Where the Philosopher

offer

offereth, with a straightnesse of the breast: this is here meant to be formed with a proportion of the same breast: for if this shold be compounded with an ouer much largenesse, it would indicate a hotnesse of the heart in that Creature, to hinder understanding: Of the same name and iudgement, (by the report of the Physiognomer, is the learned Loxius, where he witnesseth, that such a forme of the belly is knowne to be soft. Conciliatore reporteth, that the bignesse of the belly, doth denote an ouermuch desire vnto the venereal act. Whose stomacke and belley are discerned fleshier, are reported to be strong.

We also affirmeth, that the belly soft in youth, doth witnesseth, that the same in many to become flat and drawne together in old age, & contra: of which this like, doth indicate a heauinesse in old age. The learned Aristotle offered vnto the mighty B. Alexander, that the person hauing a great belly, to be vndiscreet, foolish, proud, and desiring to cocate. A meannesse of the belly discerned, (as aboue taught) with a decent narrownesse of the breast: witnesseth a deepenesse of understanding, and ready counsaile in that Creature. These hitherto of Conciliatore.

The bignesse of the Belley, proceedeth of the great heate, reuerberating in the empetnesse of the same: especially, vnto the Region of the Genitoꝝ.

nitous. In that (as it is saide) the vertue of
or intellectuall, is not situated in a body ouer hote:
and of this, such are procured to be indiscrete, and
foolish. Such also are noted to be great drinkers,
gluttonous feeders, and delighted in sluggishness:
and giuing their minds much to luxury. As hath
beene noted in sundry persons, which ledde an ea-
sie life.

A hearinesse decreed on the belly, doth argue
such a person to be full of wordes: applyed for the
forme, vnto the kinde of birdes: in that it is
knowne, that the property of such, which are thus
heary on the bellye, to be talkatiue, and full of
wordes: and this note onely conceiued and taken,
of the chattering of birdes: which through their
light spirits, are thus moued to chatter: and the
lesser birdes are knowne much louder to sing: and
to haue many more notes, as the Nightingale, and
such like, which are so procured and caused through
the subtilnesse of their blood, and lightnesse of
the spirits: in that these are of an ayrefull nature,
through which, they are so lightly moued vnto
mirth, and diuers desires, which in their many
songs, and chaunging of notes, endeavour to ex-
presse. And the Cocks of those kinde, more ex-
ercise long, then the Hennes doe, soasmuch as
they are formed hotter, and by the consequent
haue subtiler blood, and lighter spirites, than the
Hennes.

Hennes. And that hearinesse, or many more
hathers appearing on their bellies, proceedeth
through the abundance of the heate vaporatiue,
in that the same more aboundeth in this place,
through the digestion there bearing greater sway:
whose note is, that the flesh of their bellies is found
farre sweeter, and more sauerie in taste, than any
part of their bodies besides: so that of the like cau-
ses, sundry men are knowne to be very heary on
the belly. Of which, to conclude, in that these pos-
sesse a subtil blood, and light spirits, through the
light motion of blood, and the spirites. For
that cause, are diuers fantasies in those subiectes,
lightly procured and conceiued in minde, which,
of them vttered in their speech, and talke. So
that of these, a certaine reason of the cause appea-
reth, why the chattering, and many wordes in
them, doe indicate a hearinesse to consist about
their Bellies.

The Physiognomer knew sundry persons of
the like condition, which were very lecherous,
and that much desired to frequent the same. And
the like conditioned creatures (saith Cocles) are
these knowne to be, which possesse or haue but a
short space, betwene the heart and braine: espe-
cially, if such are found Collicke. Thus by dili-
gent considering the notes, in this Arte taught:
may a man attaine, vnto many other hidde se-
crets

traits of this Art not here uttered.

Here note, that Picholomie the Philosopher and Pontius Gallicus write, that he which hath one line in the navill, doth signify knowledge, and skill in Arts. He which hath two lines under the navill, is iudged to bee a person which shall haue many wiues. If three lines be seene under the navill, such a person shall haue many children. If four lines there appeare, then do they promise long life vnto that person. And if five lines be there seene, it denoteth great honor and aduancement to that person. But if any vnder the navill, haue two unequal lines, he is then iudged to be very wicked, and little trust to be had in him.

The iudgement of that 2351p 2e1p named
n2tc2p. The xlviii. Chapter.

Now doth the Philosopher instruct to Physiognomie by the dispositions of the Pecten: for the Pecten is the nether Pubes of man or woman in which the haire groweth on the mentula, of this, the Philosopher uttereth three notes.

Hee which hath the n2tc2p 2p12h, that is, 2p12h, beneath, and large aboue: after the manner of a shield, well boned, and without overmuch fleshyne, are noted strong: applied to the male kind, after the mind of the Philosopher.

Such

Such as haue the n2tc2p of a contrary condition to that aforesaid: as much fleshy fat, and well boned, are weake persons, and applied (after Aristotle) to the female kind.

Such as haue the n2tc2p ouer leane, as if the same were so dried up by the heat of the Sun. are evil conditioned, applied to the Ape of like disposition, as wel in mind as in body: the same reported of Auicen, libro secundo de Animalibus, Also of Aristotle and Albertus.

The learned Conciliatore affirmeth, that such which haue a bony n2tc2p, and pretended into a sharpnes, are denoted strong persons.

The skilfull sr2r2ho2l affirm, that if the breast bone in the n1m455 shall be thinn of flesh, and pretended into a sharpnes: is then iudged to be lusty to 2a124c h3555, and that r3h 2353rp 2c1p also, to be lrg2.

Further conceiue, that the hammes hairie, with a thickenesse of Haires there growing, doth witness great Lururie in that person. And when the same is there, with a thinnesse of haires, doth then through (the littlenesse or smallnes of them) argue the contrary: and signifyeth also the Dominion of Coldnesse: as the same well appeareth in the place, where further (and more at large) is written of the Nature and Conditions of the haires, &c. And these of the Pecten, that I may not

A pleasant discourse
not seeme to stand long (in the rehearfall of mat-
ter) shall here suffice.

The iudgement by the notes of the
21st and 3rd ch^{ap}
The xlix. chapter.

The reason why Aristotle hath not entreated
of this part, is so: that he wrote but a briefe
instruction, in manner as an introduction of the
science, which he comprehended in a few lines,
so that an Epitome onely of the same he wrote:
yet Conciliatore somewhat intreated of the same,
as I shall utter (saith Cocles) and whatsoever is
here added of us, the same by experience was
knowne and founde.

Rasis reporteth that the gelded person, is euill
conditioned. in that he is a foole, couetous, and
presumptuous.

But the person not gelded yet bozne without
sil² 5³ 1², or at the least, hauing them very
small, is then conditioned, much like to the gelded
persons.

Such a person which neuer had bearded grow-
ing on the chinne: is farre worse conditioned.

Such persons which haue the s⁴ 5³ 1² not
alike, are noted great fornicators: as Picholomic
the Philosopher, and Pontius Gallicus affirm.

But

But such persons which haue them bigge, are
denoted lucky and fortunate, as Picholomy the
Philosopher writeth.

Such persons which shall haue them equal all or
alike: shall attaine vnto a happy fortune, as Con-
ciliatore affirmeth.

Such persons which haue them very bigge,
with the 2¹ 3² 2³ the like: are denoted foollish,
sluggardes, and Idles: I neuer saw, saith the
Physiognomist, that such hauing a great spirit,
were euer ingenious vnto vertues: but rather
that such came, vnto a lamentable lamentable and
misery in the end: as Conciliatore uttereth.

These seeme hanging on hygn² 1, doe sende li-
beralitie, yet weaknesse to 2¹ 2⁴ 1: as Picholomic
affirmeth, and the like Pontius Gallicus.

Aristotle (in lib. de Animalibus) writeth, that
he which hath a very bigge 2¹ 3² 2³, through the
spirits, not mightie to discern, vnto the due place:
and through the coloures of them, and through
the often and longer 2³ 1² 3² of them: is there-
by caused weake to 2¹ 2⁴ 1.

Aristotle affirmeth, that the 3¹ 5³ 1² 3² ought
to 2³ 1 2¹ 2¹ vnto the fundament: and of this men
do not so much desire, to 2¹ 2⁴ 1 in the Summer,
as in the winter time.

If vndecently the smeller of the 3¹ 3¹ 2¹, shall
be 2¹ 2³ 3¹ 4, than the right: such a person shall then
D D beget

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beget (altogether) women Children: in that he is of a cold quality: as Conciliatore uttereth.

Conciliatore in his Rubrick of Physiognomy uttereth, that the 21113n2g 2gg3b, dooth argue such a person to be a Dullard, and a Fole. And the croke backed, or such which possesse a great bunch on the backe. And such also short of body, haue (for the more part) a 2gg3b 21113n2g.

Ideo Matronæ solent (vt plurimum) famulos similis staturæ elegere.

Solent enim fortitudinem secundum aliorum membrorum conclutinationem ostendere.

Qui habent mentulam cum venis crassis & apparentibus, sunt calidæ Naturæ: & sæpe, illis accidit vlcera virgæ, vt notauit (inquit Coeles) & curauit, cum oleo omphacino & rosacea aqua, & parum cerusæ, & aliquantulum Camphoræ, in forma lineamenti, aliter talibus accidunt vlcera putrida. Cuius rei causa est imbibitio materiei quæ influit propter raritatem & latitudinem meatus, quia verenda sunt complexionēs calidæ & humidæ. Et nimia fatigatione calefit, et excoriatur virga sic complexionata. Inquit Conciliatore.

The learned Aristotle reporteth, that the 21113n2g suum found exceeding long, doth hinder conception

Of Physiognomy.

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ception, yea the same perhaps already performed: and this may through the like occasion destroy it. And not unlike, saith the Physiognomer, doth this many times happen, that no conception at all is procured: when as the same is discerned ouer small, and short in respect of the whole body. The reason why the ouer length is not commended nor apt vnto conception: is for that the Genitive spirits in that Creature, are knowne to be weakened, through their long iourney consisting in the way.

The iudgement of the haunches and hips.
The L. Chapter.

Here the Philosopher instructeth, to physiognomize by the dispositions of the haunches or hippes.

First, the hips bone, so that they be bigge and bearing outward, & sinnewed: and that the hips be big by reason more of the bones and sinnewes, than of the ouer-much fleshinesse: doe then argue such a person, to be both strong and hardy.

The selfe-same uttereth Rasis, wherc he reporteth, that when the bones of the Hippes shall be bearing outward: doe then denote such a person, to be hardy. Where Rasis meaneth the same, when

as the *Hippes* are well brawned, and bending to the out part: For then is it a note, of strength in that person. And the *Physiognomer* hath notes, that such runne light and swift on the ground, and are great goers of iournies.

Michael Scotus hath truly uttered in this, which I much maruaile at (saith the *Physiognomer*) seeing in all his *Physiognomy* hee hath so mightily erred, not knowing what he wrote, as a person euill experienced in this Art: although he durst attempt to utter many matters. But to come to the matter, the *Hippes* found sufficient fleshy: doe signifie a strong person, hardy, and no lesse proude: as the same well appeareth, in the *Welding*, *Faulcon*, and *Cocke*.

Michael Scotus uttereth a second note, that such hauing the *Hippes* bony, yet in such manner that the bones appeare not bigge, but much fleshy, with a smalnesse of the sinnewes: doe declare the like persons, to be weake of strength: and applied to the female kind.

Rasis uttereth, that the *Hippes* hauing much flesh outward, doe argue the loosenesse of them, & weaknesse of strength.

Conciliatore repositeth, that the bones of the *Hippes* tended and bearing outward: doe denote strength, and a manly courage in that person: vnlesse a womanly fleshinesse in them, doth other wise

wise happen.

A slenderesse or thinnesse of the hips, doth signifie such a person, to be a louer of women, fearefull, and weake of body.

The hips bigge, and well brawned, full, and solide: do argue such a person to be strong.

The hips bearing outward, through the quer-much fleshinesse: doe denote a weake person and feeble of courage.

The Hip bones bearing out (after a manner) do argue strength in that person.

Rasis also uttereth, that when the hanch-bones are tended or bear outward, do demonstrate much strength, and a manly courage in that person.

The slenderesse or thinnesse of the haunch-bones: doth signifie such a person to be both weake of strength and fearefull, and a louer of women.

Aristotle (in libro de secretis secretorum) writeth, that the largenes of the legs and ankles, doth signifie a strong person. These hitherto of the Hips, may here suffice.

The iudgement of the knes.

The Li. chapter.

Here the Philosopher Aristotle doth physiognomate, by the dispositions of the knes: and
utter

uttereth sundry notes, as touching the condition of these: that such persons having the knees formed slender, are denoted to bee fearefull: and applyed for the forme, as he reporteth, unto the apparant congruency or comlinesse of the same: in that the apparant maner agreeing by great study, may be named the apparant congruency: for as much as the same agreeth with the naturall manner in causes, and in the name proper.

The Philosopher also uttered unto the mightie King Alexander, that the much quantity of flesh discerned about the knees, and the same soft, both indicate the weaknesse of strength, and feblewes of courage, to consist in that Creature. And this caused through a weaknesse of the sinewes: which by reason of the moisture, loosing the Ligaments of the ioynts, is like procured. And such persons (as the Physiognomer reporteth of experience) through the weakenesse or debility of the ioynts, cannot so well indure to beare any heauy burthens, no nor any other unlaborable workes, in which the force of strength consisteth, or is required.

Such creatures also are knowne to be so feble of body, that they cannot long indure to walke on foot, at the least any reasonable distance: yea these besides are knowne to be effeminate. For the superapparant manner is the same, which hatheth
of

of purpose, with diligente study: as the like those inoy, which study of a speciall purpose, to procure and cause themselves amiable, & gracious to men: or worke otherwise, besides the contrary dispositions: in that the manners or apparancy of such, are knowne to be accidentall: but these which are not inoyght and caused of a set purpose, may aptly be reduced unto the minde, even as an action naturall. And on such wise may their notes, of the conditions superapparant be demonstrated: as the like uttered of the manners apparant. And the reductions a like caused into these, as the same in purpose consisteth: and as afore of the Physiognomer (in many places) it hath bene taught.

Michael Scotus in his Physiognomy uttereth, that the knees full of fat flesh and fat: doe indicate a fearefull person, liberall, vaine, and of small labour.

The said Michael Scotus reporteth, that the knees leane and thinne of flesh, do argue a strong person, bold, well induring labour, secret, and a good goer on foot.

The learned Albertus, by the authoritie of Aristotle, uttereth, that the knees which in themselves are turned, as they (in a manner) knocked together: are applyed to the feminine propertie, unlesse this may otherwise happen, by reason of the
the

the exercise. As the like is to be seen in Babers, Porters, and such like persons, which carry heavy burthens: in whom such a note is not natural, but by accidente: for that cause, this note is inaffectuous.

The learned Conciliatore reporteth, that the knees appearing loose (as they were separated) from the rest of the body: doe denote such to be weak in their going. Such hath the Physiognomer seen and noted to have gone with the toes, and knees turning toward the sinister part, that is, outward, and their knees tended unto the dexterall part, that is, inward. And such persons every more are effeminate, and for the more part Cyned, as the Physiognomer experienced in many Subjects, and found the same to belike. Such also are of a peevish Nature, that aptly they may be attributed to Women as their like. Thus I thinke sufficient uttered of the knees.

The iudgement of the shankes and legges.

The Lij. chapter.

Here the Philosopher doth Physiognomate by the shankes, and uttereth three notes, by the tripple disposition of the shankes concerned. The first note is, that if the shankes shall be sinewed, brained, strong, and bigge: not by reason

son of the fleshinesse, but rather by reason of the greatnesse of the bones, and sinewes: doe argue such a person (after nature) to be strong: applied after forme to the Male kind.

Aristotle uttereth a second note, that the shankes slender, and sinewes strong, doe denote a lecherous person, light, and unstable in motion. And this note here conceived of the birds, having the like legges: which for that according to life, are light and unstable, and have but a little of the earth, by grauitie, yet much of the ayreall lightnesse. In so much, that these are unstable, and not tarrying any time in one place.

Conciliatore uttereth, that the shankes slender, with a weakenesse of the sinewes, do denote such a person to be fearfull: as afore vttered in sundry places.

A third Note, the Philosopher uttereth, that the shankes over bigge, by reason of the overmuch fleshinesse, and not with an equality or iust proportion, so that beneath the Ankles, these are bigge and fleshy, as the women are, doe denote such a person to be weak of strength, grosse witted, of a dull perseuerance, unshamefast and hateful, as writeth Rasis.

To the same addeth Aristotle, that having the like shankes, are applied to their apparant comeliness, which apparancy is to be understood by the contra-

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contrary, in that the apparancy is a comeliness to haue the contrary disposition and form in the flesh as that the same be moderated, or meane proportioned, and not out of forme.

The singular Philosopher Aristotle, vnto King Alexander wrote, that the thinnesse and slender-nesse of the legs argueth a weak person and ignorant. But the bignesse of the legs, doth signifie a strong and stout person: and this (of the bignes) is here meant when as they be well boned, strong sinewed and brayned. The legs slender sinew- ed and rough (after Aristotle) seeme to indicate the earnest desire to the venereal act. Forasmuch as their nutrimentall matter is conuerted into Sperme, and applyed vnto the Birds. The shan- kes ouer-bigge and ill fashioned, do denote an edi- ble and vnshamesfast person. Albertus reporteth, that the Legges soft, are notes of an effeminate na- ture.

Antonius Cornazanus in his booke de re mili- tary, concludeth, that the legges round filled after length, dooth argue manlinesse in a yong or fresh Souldiour.

Conceyue also, sayth the Physiognomer, that the legges beie hairy, with much haire about the Ciuill Scalp, doth signifie such a person to be ve- ry libidinous, and applied for the forme, to brute Beasts.

Such

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Such which are hairy vp to the hips, and the like on the parts downward, are noted to be much and often desiring to co-eate, as uttereth Aristo- de, in libro de animalibus.

The shankes so fleshy behinde, that they beare out (in a manner) like to a woman with Childe, denoteth a filthy temperament in that creature, as Conciliatore writeth.

Michael Scotus writeth, that the shankes soft of flesh doth denote a feminine nature in that person.

The shankes bigge, through the bones, fleshy, and hairy, denoteth a strong person, bold, warie, trusty, of a grosse wit, sluggish, and dull of capaci- ty, as affirmeth Michael Scotus.

The legges slender, strong sinewed and rough denoteth a greedy desire to the venereal act, for that their nourishing matter, is conuerted into Sperme, and applied to the birds, as writeth Michael Sco- tus.

The legges slender, and not sufficient hairy, do argue a weak person of strength, fearefull, of a good vnderstanding, Faithfull, Seruiceable, and seldome such are Lecherous, as affirmeth Mich. Scotus.

The Legges euermore naked of hayre, dooth signifie a chaste person, weak of strength, and lightly or soone fearefull: as affirmeth Michaell Scotus.

Scotus.

The legges very hairy, do signifie a hairy person, about the Ciuirp Scalp, leacherous, simple, often baine, vnstable, and abounding in euill humors, as writeth Michael Scotus.

The iudgement of the Anckles.
The Liii. Chapter.

Here the Philosopher instructeth, to Physiognomate by the anckles of the feete: and uttereth two considerations of the notes, according to the two dispositions and formes: which with their relations appeare of the words and sayings in the Text. Such strong sinewed, and well brawned about the anckles, are noted strong after nature, applied to the Male kind.

Such much fleshy, and weake sinewed about the anckles, are iudged weake of strength, and courage: and applied after nature, to the female kinde.

But as touching the second disposition and forme, in distinguishing these better: Rasis uttereth, that when the anckles shall be bigge, as thorough a fleshines, do argue such a person to be a dullard, and vnshamefast.

Conciliatour reporteth, that such which shall be strong sinewed, and well brawned about the anckles:

anckles: are denoted strong and bolde: and contrariwise the shankes and anckles big, and euill formed, do demonstrate such a person to be weake, a dullard, and vnshamefast; these hitherto Conciliatour.

The anckles big, through the fleshines, & much bearing outward, signifieth a weake person, of small labour, fearfull, wary, faithfull, & tractable, as affirmeth Michael Scotus.

The anckles hauing very apparant sinewes and strong, doth demonstrate a strong personne, bolde, proude, and stowte: as writeth Michael Scotus. These hitherto of the anckles shall here suffice.

The forme and iudgement of the feete.
The Liiii. Chapter.

The Philosopher doth here Physiognomat, by the condition of the feete: and diuideth them into foure parts. As touching the first Disposition, he uttereth, that such hauing the feete sufficient bigge, strong sinewed, and well brawned: in such manner, that the sinewes and Muscles appeare, and that the greatnesse of the feete appeareth, by reason of the bignesse, both of the bones and sinewes, and not by occasion of the much quantity of flesh, dooth indicate a strong person, bold

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bold and stout : applied for the forme to the male kinde.

The Physiognomer Cocles saith, that the bignesse of the feet arguing the like aforesaide, ought not to be conditioned, or possesse an ouermuch fleshines, in that (according to Rasis) the feet appearing very fleshy, and that these are formed fast or hard in the composition, do innuate such a person to be of a dull vnderstanding, and slender capacity, applied for the imperfect vnderstanding vnto the female kind.

The singular Philosopher Aristotle (in libro de secretis secretorum) saith, that the feet formed fleshy, dooth denote such a creature to bee foolish, vnadvised, and a mauer or procurer of injuries to men.

The feet discerned small and slender in form, argueth him to be strong and stout of courage: after the minde of Nuntius Naturæ.

The learned Aristotle also reporteth, that such as haue their feet formed contrarie vnto the first manner, as appearing narrow in the breadth, in which the ioynts seeme not to appeare, are denoted weake of strength, feeble of courage, and to be effeminate.

The feet (saith Cocles) which are discerned slender and in the forme appeare amiable: in such manner that these are found rather more soft, than strong:

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strong : are applied according to the passions of the minde, vnto the female kind : that is, such haue the naturall conditions attributed vnto the female kinde.

The ancient Rasis uttereth, that the feet formed small, comely, and faire, dooth demonstrate such a creature to be prone vnto the venereal act, or a leacher, merry, full of iests and sports, the causes of these dispositions, are the complexional qualities consisting in him.

Here conceiue (saith the Physiognomer) that the hotnesse and moisture in euery creature, are the special causes procuring the bigness of the feet. But the coldnes is knowne to bee the consequent cause, occasioning the smallnesse of feet. Of which according to the diuers forme and condition of the feet, are the diuers qualities answerably caused, & do likewise ensue, as is aforesaid spoken of in diuerse places.

Such which haue the Toes and the nayles of them crooking, like vnto the Hawkes Talents or claws, are denoted (after the minde of Aristotle) to be Deceiuers, Theeues, violent Catchers, and filthy talkers. The like iudgement is to be giuen of the Fingers and Nayles so crooking. For the Physiognomer alwayes obserued, and knoweth these, which possessed the nayles and fingers thus proportioned and formed, to be of a Cholericke quality:

quality: yet this note I saw (saith he) to be laudable in valiant Warriors, and right good Soldiers, and in those which Marses beams seemed to be governed in their great attempts.

Certaine report (saith the Physiognomist) that Aristotle here meaneth, by the unshamefast persons, these naturally thievish, violent profligate, and euill tongued. I affirme (saith Cocles) that by the martiall thievish, the Philosopher doth meane the worthy souldiers: soasmuch, as such which liue and apply their wits and minds in the wars, exercise none other then warlike attempts (after the maner of the common spoilers and thievish) in purchasing great booties and spoiles here and there, whether these attaine it by right or wrong, after a warlike custom as we daily see. And as further in the Physiognomy of the Planet Mars shall be uttered, and in the posture of Mars in the hand, &c. to come forth.

The Toes decerned close ioyned together, doe denote such a person to haue a natural scolding or flire of the belly: and such a creature applied for the foune vnto that kinde of Quaille (which seeketh his food by fresh Waters) for his often and much dunging.

Rasis reporteth, that when the heeles are seeme small in forme, indicateth such a person to be weak of strength, and fearefull.

The

The heeles decerned big, and full of flesh, denoteth such a person to be strong and bold as the former Rasis saith.

Albertus and Phylemon report, that the breadth of the sole when the same shall be soyned fleshy, and not hollow: in such maner, that treading with the same on the earth: it seemeth to lye with an even upper face of the sole on the ground: doth impute such a person to be crafty and malicious: for this is a note of the cold Regime abounding on the forme. And this easily receiueth formes, inasmuch as that the same is of a light cause moued of the weak mouer. And of this is the craftynesse with that subtil caused.

The Philosopher Aristotle uttereth, that whose inner part of the sole of the foote, shall not be decerned hollow, but on such wise filled, that with the whole foot (in the treading) the same toucheth the ground, is denoted to be a creature wily, mutable, and full of deceits.

When the breadth of the sole shall appeare hollow, and in a contrary maner vnto the first, doth signify by the contrary condition, the goodnesse of understanding, and a good composition well directed, and the goodnesse of conditions.

When the hollow of the sole shall be leane, it portendeth melancholy, and consumptions in that creature.

C c

The

A pleasant discourse

The learned Conciliatore saith, that the foote thicke and short, denoteth such a person so: to be strong and hardy.

The feet very long, doe denote such a person to be deceitfull and wicked, as writeth Conciliatore.

The feet exceeding meane, both in the thinnesse and shortnesse, demonstrateth a wicked person.

The soles of the feet, compounded with fat flesh, denoteth such a person to be strong, bold, & a good goer of iournies on foot.

The feet soft, thorough the large filling of the skin about, do demonstrate such a person to be a deceiuer.

The feet crooked, and hauing the soles verie hollow and wrinkled, are persons to be shunned, so: that such are crafty, and wicked in their dooings.

The soles of the feet euen alike, argueth such a person to be weake of strength, and an ill goer on foot.

The heeles slender & soft, doth argue such a person to be weake and fearfull.

The heeles big, and full of flesh, denoteth such a person to be strong and bold.

The soles of the feet, and long heels, filled with flesh, do indicate such a person to be foolish, & pe-
uish,

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uish, especially if the toes be soft and large.

The feet hollow, argueth such a one to be circumspet, witty, and honest.

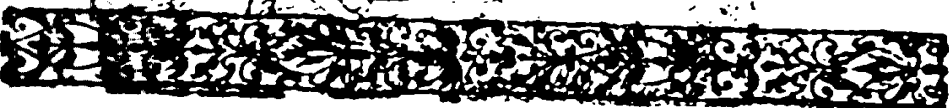
The feet fleshy and hard compassed, denoteth a person vnderstanding, foolishnesse, and a procurer of iniuries.

The feet small, faire, & tender, argueth a fornicator, and setting up himselfe.

Some report that the toes close ioyning, denoteth the flux or flowing of the belly, & the stink of sweat, and rancidous laurie of the body in that person.

Rasis saith that the hands and feet a niable and small, declarath the condition of the whole bodie, to be weak, and the heat of the same to be small.

Abercus reporteth, that those women which haue long feet, are worst to reuerue with Child. Witherto of the feet.



nal The consequent of treading in generall.

book of the 4th chapter.

The Philosopher (in libro de regime principi-
um) saith, that the quicknesse in
treading, doth argue a hot quality. Such a per-
son,

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son which goeth a soft pace, is of a cold and flegma-
tick quality. But he which goeth a meane pace, is
of a temperate quality.



The paces large and slow, do proceede of a lau-
dable discourse, and that such a person shal prosper
(for the most part) in his works and deeds, as the
Phisiognomet obserued in his Patron Alexander
Bentiuolus, the sonne of Iohn Bentiuolus, the
second of that name.

The

of Phisiognomie.

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The shortnesse of the paces, dooth innuate the
contrary, that is, froward conditions, and to bee
euill disposed in his workes.

The same affirmeth Rasis, who saith, that the
paces large, and slow or softly, denoteth a friendly
person, and the paces quicke and short, to be a ha-
sty person, and very carefull in all his busines, yet
is hee ignozant to bring them about, and to end
them.

That famous Albertus reporteth, that the pace
of a man proceeding of the inclination of Nature:
doth demonstrate of the same, what the qualities
of the mind and conditions are.

Such which take long paces in their goinges,
are noted bold of courage, and strong, after y^e mind
of Albertus.

Such hauing disordered paces, are denoted to
be of an euill disposed minde, niggards, most com-
monly sad and disquieted with many cares. Such
encombrd with a maruellous sorrow and heauy-
nesse, tread with contrary paces from the former.
And if such bee Craftes-men, then are they close
minded.

The swiftnes of pace, in bearing the body up-
right, and in a seemely personage, argueth a quick
witted person, and subtile: and one which better
beginneth matters, than endeth them.

The creature which mooueth the eyes quicke,
and

A pleasant discourse

and often shutteth them together, and bending his body, as he goeth, is iudged to be fearful, a niggard crafty, and full of deceit.

If any through his swiftnes of going, hath a troubling of the eyes the head steddy standing, & breatheth fast, such a one is vndered to be bold, vncōstant and very crafty.

Such as tread with short paces, and hastening or quicked, are weake of strength, fearfull, and a niggard.



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When the hands and feet moue together with the bodie in the going (and that seemely) and softly, they be carried and mooue: with a little declining both of the heade and necke, after a seemelie manner, is iudged (after the mind of the Phisiognomer) to be a person strong, bold, and valiant of courage, applied to the Lion: as hath bene noted in sundry folks. Such a person the Phisiognomer noted that worthy Hanniball Bentiuolus, the son of the mighty Iohn Bentiuolus, his singular Benefactor.

A slow pace by nature, doth indicate a dulnesse of wit, except some mightier notes contrarie the same.

If any hath a curious slownesse of pace (that sometimes staying) turneth the head, and looketh about him: doth betwray such a person to be high-minded.

Such which in the moouing and going, haue the shoulder points braiued straight out & large: are boasters, and full of words, applied to the horse.

Such which moue the shoulder-points, and that these shalbe crooked, are noted witty persons, applied to the Lyon.

Such which turne the feet thwartly (or in a contrary maner) in the going, that the toes seeme to crosse one before the other, and make (the

forme of a **T**riangle by that manner of going : and that through their weake legges also such doe stagger, as though these were broken or loose in the ioynts, are conditioned to the woman, as certaine report : such the Philosopher in the Chapter of the shankes doth affirme to be hatefull, and inuercandious.

Whose pace is slow in going, argueth such a person to be weake of strength, and of a small Capacity.

The moving of the Nose, with the moving of the Muscles, and Cheeke Bones in the going, doth denote such a person to be vrefull : and contrarie to this in the going, that the Nose turning backward, doth like argue such a person, to be vrefull.

Such which lift vp the shoulders in the going disorderly or that the one member be bigger then the other, are windy and troubled as it were, with a certaine kind of Melancholy. This note is especially verified when as the neck is leaning to the one side, as the phisiognomer obserued in a certain Scholler and Countryman of his, and in certaine of the Religious.

Such which shrugge too and fro with the Body, and rubbing themselves, and if these properly be eloquent : are noted mighty flatterers, and dissemblers, applied to the Spaniell : which partly



ly for feare, and partly for reliefe at his Masters hands, doth so shug together, and steepe or satune on his Master. Of which, these (as I may term them Spaniels) are with diligent care and heed to be considered, in that the greater part of them, seeketh and attempteth treasons. Albertus & Conciliatore, do partly affirme this. Of these was one Seraphinus a Pilis, a perfit Chirurgian.

Such which go with a leaping or dancing pace, and beating out the buttocke, and with the countenance borne vp right : are noted to be Cyneedes and womanly persons.

Such whose knees bend in the going, do either fall vnder the thraldome of seruice, or else into some great misery.

The

A pleasant discourse

The reason of this is, in that the debility of the sinewes, doth pretend the weakenesse of braine, and by the consequent, the imbecility of understanding.

Such which treade on the toes, in (such sort) going outward with them, that the heeles seeme to make an angle behinde: are noted of a womanly nature, yea and Cyneads: especially if the knees seeme to knock together, and bend in the going.

Such which haue an artificiall pace, and by measure goeth, or that swiftly, and their eyes moue quicke, with a smiling countenance: for the passion, are moued vnto euery difference of the position.

Such a person which hath a childish looke when hee beholdeth any pleasant thing: these shall you suppose to be giuen (or at the least prone) to picking and stealing.

Such a person which hath the pace of that foule named a Stozke, with the shoulder pointes and neck drawn together in the going, and with the like posture of the eies: is iudged like in conditions to the Stozke.

Such which sometimes looke to the earth, with a cloudy and frowning fore-head, and the vpper eyelids drawne together, and that the eies sometimes turn vpward, with a bearing vpright of the head:

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head: are noted to bee wholly occupied in wicked deuises and thoughts.

Such which with straight and strong Legges, doe orderly go, are noted bold, and vnpatient: yet is boldnesse, with a valiantnesse of courage signified.

Such which haue a quicker pace, and more disorderly are hasting in their pace: are noted rash and foolish.

Such which tread and go (after the manner of the Hart) with the head and eyes, vsing the aforesaid walking in these: are not onely iudged to bee vnstable, but to dye an euill death.

Such which for the more part, goe so nicelie on the toes, that scarcely any Durt is seene on the out-sides, of the rest of the thoes: are argued to be

be of a womanly nature, and that these to be Cy-
nedes, and such which eretise and follow the ve-
nerial conditions: especially if the feet be amiable,
small, and with flat heeles.

Such which tread with strong and fast soales of
the fete: are noted strong and manly, vntesse the
body otherwise be weake, and that the knees bend
in the going. Whitherto of the nature and iecture of
the paces and going, shall here suffice.

The iudgement of the hairinesse in diuers partes
of the body. The Lv. Chap-
ter.

For as much as a great doubt in iudging, pro-
ceedeth through the diuersity of the hairinesse
in persons: the Physiognomer thought good, to
utter here the wordes of a singuler Philosopher
the worthy Conciliatore, and other learned in the
same.

First Aristotle (in Methaphoricis) writeth,
that such persons which haue heary legs, are bene-
rious, applied to the Goat.

Such which be very hairy, about the breaſt and
belly: are alwaies wauering of mind, and uncon-
ſtant: applied to the Birds, which haue the breaſt
and belly like hairy, after the kind.

Such which bee very naked of haire on the
breaſt,

breaſt or at (the leaſt) haue very little or ſeto hairs
to bee ſene: are inmericundious persons, applied
vnto women.

Such which be not much hairy in the partes of
the body, but in a mean: are noted honeſt persons,
and of a good nature.

Such which haue the breaſt of the ſhoulder
points hairy, are noted (as afore) that they neuer
continus ſtable of minde: applied to the birds.

Such which haue the back, or chine of the back
very hairy, are noted inmericundious and leache-
rous persons, applied vnto beaſts.

Such which haue the necke behinde hairy, are
noted to be liberall persons, and ſtoute: applied
to the Lyon.

Such which haue a sharpe chin, are persons of
an honeſt mind and nature: applied after the forme
to the Dog.

Such which haue the haire of the eye browes
crueling together: are ſad persons, and con-
ſtant, applied vnto the ſimilitude of the paſſion.

Such which haue the haire of the eye browes
ſet over the noſe, and ſpread upward vnto the
temples: are denoted fooliſh persons: applied for
the forme to the Hog.

Such which haue the haire vpright on the
head, are noted fearefull, applied vnto the ſimi-
litude of the paſſion: in that persons fearing
their

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their haire do they start vp.

Such which haue the haire of the head, very crisped : are also fearefull, and applyed to the lyon.

Such which haue thicke and very crisped haire on the head are denoted fearefull.

Such which haue the haire of the head crisped or curled at the eies, are persons honest and renowned.

Such persons which haue a high forehead, are noted liberal, and about : applyed for the forme to the Lyon.

The head long, with the haire growing before downe in the forehead, and close to the eye, doe argue such a person to bee liberal; applyed to the deere and condemne and apparently of the same.

The worthy Conciliatore uttereth that heere standing within the eares, doe denote such a person to be quicke of hearing, and reasonably contented. The necke behind, and on the head and back, shall be much haire sent, such as by the agreement of authors are argued to be strong, bold, and full of courage.

It is also reported, that such having the necke behind hairy : are noted liberal, applyed for the forme unto the Lyon.

Such

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Such quantity of haire consisting on the shoulder pointes, and necke behind : doe witnesse penury, le, and an obstinate minde : and with this to be yncōstant, applyed for the condition to Birds.

Such having the Breastes very hairy, or but thinn of haire, are inuerycundious or impudent persons, applyed for the kind unto Beastes. Such having the breasts altogether without haire, are applied to Women. But such are applied to men, or named manly, which haue their backe partes hairy.

Such a person which shall be only haire on the breast, is noted a constant person, & well sticking unto his word, and promise : and the Philistines report, that the same note, to declare a hotnesse of the heart.

The much quantity of haire on the belly from the nauill downeward, doth indicate such a person to bee luxurious, vnstable, and a great feeder by nature : applyed for the forme to Birds.

Such which haue the legs hairy, are vnerous, applyed for the similitude to the Goat.

Such bodies couered (in the parts) with a much quantity of long haire, are denoted fierce, cruell, and vnapt to be taught : these notes are heere conceived of the accidents of the same matter, taken wholly of the outward appearance.

Peto

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Now resteth onely to Physiognomize by the acts and doings of the same subiect.

Philemon reporteth, that the man which hath much quantity of haies in most part of the body, is declining into a brutish nature.

He which hath a decent quantity of haies on the backe of the hand, especially about the neather part, and about the thumb, and on the fingers: is iudged to be a person of a good quality, and honest nature.

Wherewith much hairynesse on the handes, both denote such a person to be wauering, and uncon-
stant: as well for the similitude to birds.

Such a hairynesse, if it be scattering and disorderly: both argue an vniordinate quality, and an euill nature.

Very little or few haies on the handes to be seene: do denote a weak body, and a feminine or womanly nature.

Whose hands quite (without haies) to be seene: is a note of euill conditions, and to be a presumptuous folk, and an effeminate person. And this the woꝛr, if he hath no Beard: so: then he is compared to the gelded person, and his conditions.

If the haies be decently small on the backe of the hand, toward the neather line, and upward on the backe of the foure fingers, and vnto the two first ioyntes of the fingers, and that they be
few

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few in quantity, small, and of a changeable colour, doe argue a ready wit, subtil, and a deepe vnocr-
standing.

The iudgement of the stature and quantity of the body. The Lvj. Chap-
ter.

As much as vnto the whole body briefly be-
longeth to utter (Pliny and Solinus report, that the perfect boundes of the length and largeness of the body, haue not as yet bene described of any: yet doe the Philosophers witness, that the naturall length of mans body to bee seauen foot: and that the valiant Hercules was found to be within this bound. And that the largeness or breadth of his body, to be like so much: so: how much the distance is, betwene the two endes of the middle fingers; (the armes and handes) stretched out: and so much is the distance betwene the crowne of the head & sole of the foote. By this reason also (the olde writers) named man, the little world: in that if a riddle were drawn about him, he wold then be found as wholly round. For which cause, if any person both exceed this quantity of length, hee is then noted to be of a tall stature: but the person which lacketh of this, or is lesser of stature (then this descrip-
tion

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tion above) is then noted **sorte of personage**. And whole length and breadth are not alike, is named **ill shaped of personage**. So that the quantity **euermore** of the parts, or of the whole body (in respect of a meane) ought to be applied vnto the measure of the whole body.

The Philosopher Aristotle, doth Physiognomate by the quantity of the Bodye, as by the smalnesse and bignesse of the same. First, as touching the quantitie of the Bodie very small, hee reporteth, that the small persons in quantity and stature, are of a ready and quicke wit, and prompt in attaining any thing, and passing both in the conceyuing and knowing of matters. And this in as much as to the quantity of body absolut, and in as much as is by reason of the space, in which the same is: To which, Gulielmus adding a reason of this matter, reporteth: that those in which the arteriall Bloud, and both the spirit and naturally heate speedily and forthwith proceede from the heart vnto the braine, and vnto the cogitative vertues: those are of a sharpe and prompt wit, in taking, and generally in conceiuing. And this inasmuch as by the reason of the space in which such a motion is: and I heere name, that an apprehension or conceiuing, and knowledge: and of that knowe iudgement and discretion: of which manner and condition, are the persons small or little of

of Physiognomic.

III

of quantity. For in those (as the Physiognomer affirmeth) the bloud, the lively spirit, and natural heat hastily and swiftly proceede, and are moved from the heart vnto the braine, or vnto the cogitative vertues: in which such a motion is on the small, and short space: and even the same is in very small persons, in as much as by the quantity of the body.

Although the Philosopher seemeth in the best, to Physiognomate by the smalnesse of the body, in comparing vnto the chollerike complexion, or the hot and dry quality. And the Philosopher meaneth, that although the smalnesse signifieth a sharpnesse of wit, and the goodnesse of perceiuing, in as much as is of that quantity: yet by reason of the complexion may the contrary be. For the small which are of a dry quality, which he meaneth, being hot and dry meates: and such which abound in the hotnesse of body, as if he said, the small chollerike in quality, and in whom a drynesse and superfluous hotnesse consisteth, and that lesser beare sway, doe performe little or nothing, that is, they are alwayes vnapt or vnable vnto the performing and perceiuing, especially vnto the iust iudging or discerning.

The motion of the spirits in them is **ouer swift**, and by reason of the smalnesse of the space, and **ouer much hotnesse** causing them curfible, that they

neuer can consist in the same, as this in perfectly perceiuing and knowing.

In the second, the Philosopher instructeth to Physiognomate by the greatnesse of body, in comparing the same vnto the cold complexion & moyst or flegmaticke. In the third the Philosopher uttereth, to Physiognomate by the smalnesse of bodie, in comparing the same vnto the colde and moyst complexion. And he meaneth, that the small which are of a cold and moyst complexion: are perfit, that is, apt vnto the performing: although the Bloud and spirit in these are moued vnto the heart speedily, for the smalnesse of space: yet neuerthelesse, caused vnmoueable, by reason of the complexion or coldnesse, in that moysture restrayneth, the dryth and heate: and thus of the short and swift motion of those Spirites, by reason of the space: and in a slow manner, by reason of the moisture of those Spirits, shall the motion bee caused commensurated, and both a meane and temperate, apt vnto the performing. In the fourth he Physiognomateth by the greatnesse of body, by a comparison vnto the hot and dry complexion: in that such are perfit and quicke in conceiuing. Although in these the space of the motion be great, yet the blood and spirit in them are very swift moving, by reason of the great heate: and on such wise in these, is a temperament of motion caused, and are apt vnto the

the performing.

Here is to be conceiued, that although the hot and dry, and generally the cholericke, are of a difficult or hard conceiuing, and of a dull wit by reason of the dryth, which hardly receiueth: neuerthelesse the cholericke bigge in body, are more perfit, and apter to conceiue then the small in quantitie of body. For when these giue and apply their wit vnto the conceiuing and attaining of any thing, they long retaine the same with them: and although they haue the spirit and blood moueable, yet for that the space of the motion is great, for that cause, before any other thing or matter occureth, they first conceiue and take, and strongly retaine. For a more drynesse then moisture, consisteth in the hinder part of the braine of this creature. So that drynesse hath the property to attain and receiue with difficulty, and when this hath receiued a forme, the same purchased, it retaineth for a long time: which contrary is of the moisture. For the moisture or moist braine behind doth lightly receiue a forme, and soon loseth the same: in that the formes which are imprinted in the moisture, are not preserved any long time: but soon vanish away. And for as much as the cholericke small in body, do not so long consist in any maner, that any forme in their spirit can be fixed: yet are these neuerthelesse noted perfit, as

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is afore uttered. For the learned Aristotle here meaneth, that the more chollerike in body, are perfit simply, but this understood in the comparison vnto the chollerike small of body. The Sanguine of complexion, and big in body, are very perfit: in that they be of a temperate most quality, and of a good receiuing or retaining.

In the exceeding, the Philosopher dooth phtiegiomate by the quantity of the body, betwene a very small and very big, as vnderstanding of a meane. Of which such hauing bodies ouer much exceeding in greatnesse and height, or ouer much lacking in the smallnesse of body and stature, are perfit by hap: in that these sometimes are on such wise, and sometimes in a contrary manner: according to the same, as they are diuersely complexioned. So that by the consequent, feth ouer small, and ouer big, are vnperfit, in as much as vnto the extending: which may be on such wise, and otherwise in the ouer small some: so that the vnperfit is, as every variable contingent of happening: For that cause in stature and quantity of bodie a meane, which are neither ouer small, nor ouer big, vnto sense are the aptest to perceiue and know.

The Physiognomist farther uttereth, that the person which is not of length, and largenesse alike is noted to be one, not in a due sort proportioned.

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Indagines Briefly, writing of the Nature of man, alleageth an example out of the Histories, of one Maximinus the Emperour, who for his notable and monstrous tallnesse, was of this sound and iudged to be of a dull capacity, and foolish. And of the same arose the Proverbe, which is (Climacis Aegyptia, et Caliga Maximini.) And that applyed now to men of a great and huge stature, hauing euill properties & conditions, and had in contempt for their rude manners.

Sundry others the like might here be uttered, which for breuitie (saith Indagines) I omit: yet is it well knowne to all men, that such which bee of a monstrous talenesse, are euermore of a dull capacity, simply witted, and in manners rude: especially if they be leane, and very long of Bodie, with the neck reaching forward, like the Storkes necke.

In the Court of Frederick the third, & Charles, Emperours, did the worthy Indagines note certain persons very tall, and marvellous leane: who in conditions, were knowne to be very forward and foolish. And from these persons, do not such much differ, which go crooked or stouping.

Here a man might aptly apply the olde Proverbe, which affirmeth, that sildome any seeth the long and tall person wittie, nor the short person

ff

marks

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make and patient: yet the person short of body, is noted to be of a ready wit, apt to attaine things, and in the end very skilfull in many matters. And this onely meant by the quantity of the body, and not of the quality, in that the same often falleth out the contrary.

The person decerned meane of stature, and reasonably fat, and in the other members and partes decently formed: is noted to be ingenious, equident, and doth his busines with expedition. Whereto Iohn Indagines.

Michaell Scotus writeth, that somewhat may be declared by the stature of man. First, the stature long, and sufficient bryght, and rather leane than fat, doth argue that person to be bold, high minded, presumptuous, vaine-glorious, to much of a will, long angry, sometimes lying, and in many things malicious.

The stature long, and sufficient fat, dooth signifie a strong person, yet lightly vnfaithfull, deceitfull, of a dull wit, selfe-willed, a surmiser, vngratefull, and circumspect in his doings.

The stature very long, leane, and slender, doth denote a foolish person, much selfe-willed, weak to labour solve, a great feeder, lightly crediting things to be compassed, as he wisheth them, and often lying.

The stature short and bigge, is a note of a stegmaticke

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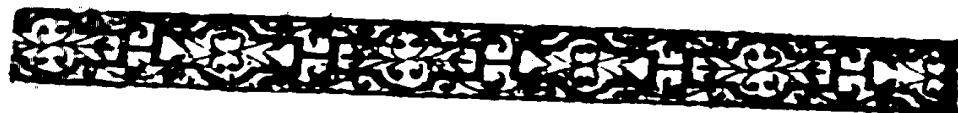
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maticke quality, envious, suspicious, more simple than wise, easily perswaded to beleue, long angry, and well contented to serue.

The stature short and slender and sufficient bryght: is a note of a chollerike quality, and that such a person to be naturally circumspect of that be both, ingenious, bold, high minded, vaine-glorious, of good memory and understanding, secret, & a great surmiser.

The stature which bendeth naturally forwarde, and not caused of age, denotes a wary person unto himselfe, a niggard, laborious, a grosse feeder, long angry, not lightly crediting, secret, of dull witte, and seuerer or cruell.

The stature or personage bending backward, doth signifie a foolish person, of a small understanding, of ill memory, vain, a grosse feeder, and easily perswaded to good or euill. Whereto M. Scotus.



A perfect instruction, in the manner of iudging.

First consider, that a man may not hastily pronounce iudgement of any one note alone, but gather and marke diligently the testimonies of all

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all the members: and if there happen to thee, to appeare diuers notes, and that vnto diuers effects: then leane by the counsel of the Physiognomer, to the mightiest and worthier part. In that the quality of the whole body consisteth of the quality of the parts. So that by one note singly, a man may not argue and iudge the affection or natural motion of any person, but by sundry together. Therefore when thou wilt pronounce the haps to come to any person, to bee either greater or lesser: then the same iudge, after thou hast thoroughly learned and vnderstood of his nature and conditions. And in marking and obseruing this way of iudging, thou shalt seldome erre.

As for example. If any hath the notes of a wicked person, and threatened to come vnto a miserable end: yet if such wickednes doth then but a little moue him, then may it bee coniectured, that such a person hath well maistrred his wicked affections: contrary to others, which for the most part happen to come vnto cruel torments, or sustaine long imprisonment.

Another example is, that if any hath the notes of an yreful person, and that anger doth then but a little disquiet him, then it is to be iudged, that he hath well repressed and bridled the passions of yre: and euen the like iudgement may bee given in al others. This also mark for a sure note in this Art,

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Art, that the good and finely forme of each member, dooth denote a good composition and strength of the body, whither that member be small or big, in respect of the Bodie. And the formes of the members wel proportioned, do denote vertue: but euil fashioned, doth argue an euil conditioned person.

Yet the more open and manifest Signes are they, which be caused and appear in the principal places, and these named the principallst, that are about the eyes, the forehead, the head, and the face. But the second and next place is the same, which is knowne to be about the Shoulders, the breast, the belly, the legges, and the Feet. But the last, is the part which is to be considered about the belly. But the generall difficulty or hardnesse of these, consisteth of the iudgement, euen as the like dooth the same both in the Art of Astronomy, and Physicke practise depend.

Of this Galen affirmeth, that the Physiognomer may erre in his iudgement, for diuers causes. First in that to any one note a man may not trust except the same bee proper of it selfe, as is aboue declared. Therefore no one note alone may be taken of any especiall part of the Bodie: in that by the nature of one perticuler, doth not the Nature of man in generall consist. In the second, there is errour caused, for that to the alteration of nature and

and age, they do not sometimes agree, in that there be notes, which sometimes declare the matter rather past, than to come : like as in the person of threescore yeares old, which may be hairy, that doeth then argue his lecherousnes to be past, & not present to be affirmed.

Sundry Writers affirme, that the notes gathered by the forepart of the body, are known to be mightier then those conceived of the hinder parte, as witnesseth Hipocrates, who willetth first to behold and note the face of the sicke. Others affirm those to be the mightier notes, which are taken of those members, by which the passion is exercised: as the notes which declareth the yre of the breast & ribs, which is exercised by the heart, within those parts placed.

Further, in that by the shoulders, armes, legs, & feet, strength is exercised, therefore are the mightier notes for strength, gathered of them. And thus by the other members also, may you gather and iudge.

But here for a plainer understanding of the Art, and that you may learne howe to iudge the like, I will here propound an example of two, and so end the worke.

First this person (by whom the Example is given) shall be imagined to be of a meane stature, yet rather vnto a smalnesse, than vnto a bignes
of



of personage, and that the heade to be vniforme, and agreeable in proportion vnto the bodie, the necke bigge and liuelie, the haire on the heade meane, yet rather thinne, than thick, crisped, and not plaine, the forehead of a comely forme, with vigilant eyes, rather more inward standing, then outward situated, and rather small than bigge, being of a gray colour to the sky: the face rather long than round, and rather bonie than fleshy.

fleshy, the cheekes not full puffed vp, but of a meane bignesse: the eares rather small than big: the nose chollerike, or like vnto the Eagles bill: the nostrils rather large than narrow, the mouth rather big than small, the teeth great and thicke set: the lips like vnto the Lions, so that the vpper lippe be somewhat thicke, and the neather lip somewhat big, yet not loose hanging: the chin long, & rather sharpe than round: and the vnder chin not palliolated, the whole bodie rather Bonie than fleshy, the Shoulder points comely formed: the Breast large, with the rest of the Bodie proportioned: the haunches bestridged, with a good fastnesse, and bending somewhat outward: the Legges round, and comely bestridged in the partes: the Feet comely bigge, and not small, the Heeles comely formed, and in pace goeth vpright; and in a comely forme of length: and whether he be polled, or not polled, it forceth not: and that such a person also of property, rather declineth vnto the good, than vnto the euill: and that in all his attempts, he proceedeth with a stoutnes of courage.

In this second example, shall be uttered the forme of a most stout and furious person, whose Members of the Bodie ought to be thus proportioned: first, the head sharpe or rounde, the nose flatte and hollow, the middle part or Chest of the



breast bearing outward, so that there be but a small distance betwene the hart and braine: the Necke short, the eyes fiery and spotted, the distance great (from the place of the stomacke) vnto the Panill: the fatnes of the body fast, and not loose: the voyce big & loud, with a quicknesse of speach: & treading quicke, with a swiftnesse of paces: the body most hairy, and well bearded: the armes long, with apparant vaines: the handes rather bigge, than small;

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small: that if slender, yet not ouer slender of bodie, and that the rest of the members of the bodie, be well proportioned: and that he be not long or tall of stature (for few such be hardy) and not Crane legged, nor hauing the Pea-cockes pace. To conclude, the Physiognomer doth here giue warning vnto generall Captaines of an host of men, that they chuse no vnder Captaines, which possesse effeminate members, and be like conditioned, that is, delighted in pleasures and banquetting: for that such Soldiers (for the most part) fighting vnder their Ensigne, were knowne to be put vnto the worst, and driuen backe, to the great discomfort of the whole host: which experience, Cocles obserued in diuers battailes, in which, the like Captaines (seruing for the onely desire of their Belly, and couetousnesse of money) brought their Soldiers vnto a very lamentable end, and miserable destruction. And so I conclude this work of Physiognomy.



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A breefe rehearsall of the notes of all the members, with their significations, in the forme of a Table.

Of the head.

First, the head big, doth denote a dull person, and applied to the Ass. The head little, to be foolish, and applied to the dog. The head meane of bignesse, doth argue a good wit naturally. The head pineapple sharpe, to be vnstamfast, and a boaster. The head short and very round, to be forgetfull and foolish. The head long in fashion to the Hammer, to be prudent and wary. And in the forepart of the head a hollownesse: to be wilie, and trefull.

Of the forehead.

The forehead small, to be vnapt to learne, vnconstant, and applied to the Sow. The forehead very big, to be slow, and applied to the Dre. The forehead round, to be of a dul perseuerance, ireful, and applied to the Ass. And being somewhat a plaine forehead, to be circumspect: and applied to the Dog. A square formed forehead, to be bold, applied to the Lyon. The forehead smooth, to be a flatterer: applied to the sawning Dog. The forehead big wrinckled, to be bold: applied vnto the Bull and Lyon. A low forehead, to be sad: applied

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to the passion. A long forehead, to bee a flatterer :
 applied to the Dog : a high forehead, to be liberal,
 applied to the Lyon : an over wrinkled forehead,
 to be unshamefast : and puffed up in the temples,
 to be high minded, irascible, and of a rude wit.

Of the eyes.

The eyes small, to be faint hearted, applied to
 the Ape : the eyes big, to be slow, and tractable, ap-
 plied to the Dre : the eyes hollow standing, to be
 envious and wicked : applied to the Ape : the eyes
 standing out to be foolish, applied to the ass. The
 eyes somewhat hollow, to be stout of courage, ap-
 plied to the Lyon. The eyes somewhat big, and a
 little eminent, to be gentle, applied to the Dre : the
 eyes very wide open, to be impudent : the corner of
 the eyes fleshy, unto the nose tapering, to be ma-
 licious. The eyes of length, to be crafty, and a de-
 ceiver. The eyes big and trembling, to be desirous
 of women, applied to the passion. The eyes small
 and quivering, to be shamefast, and yet a lover :
 how much the bigger eyes, so much the lesser mal-
 lice, yet the more foolishness. The eyes thwart wit-
 thing, to be deceitfull, a riggard, and irascible : the
 eyes big out : to be foolish, fearefull, faint-hearted,
 and unshamefast. The eyes disorderly moving, as
 one whiles running, another whiles staying, to be
 rash,

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rash, disquiet, and troubled in mind, wicked, and
 a briber : the eyes shuddering quivering, to be fearefull,
 applied to the passion : the eyes swift moving, with
 a sharp looke, to be fraudulent, unfaithfull, and a
 thiefe. The eyes steadfastly looking, to be troubled
 in mind, and a deceiver. The eyes situated as into
 a length, to be a deceiver, and envious. Little bags
 or bladders swelling out from the eyes, to be great
 wine drinkers, applied to the passion. Little blad-
 ders swelling out before the eyes, to be great sleep-
 ers, and applied to the passion.

Of the nose.

The end of the nose big, to be desirous of that
 he hath, applied to the ore : the end of the nose big
 and turning up, to be without discretion, and slug-
 gish, applied to the Sow : the end of the nose sharp,
 to be of a fierce ire : applied to the Dog. The nose
 round, being blunt at the end, to be stout, applied
 to the Lyon. The nose round, with a sharp point at
 the end, to be wandering of minde, applied to the
 Bird. The nose wholly crooked, from the fore-head
 downward, to be unshamefast, and unstable, ap-
 plied to the Linnen. The nose crooked like the Ea-
 gles bill, to be bold, applied to the Eagle : the nose
 flat, to be lecherous, and hasty in wrath. The no-
 strils large, to be irascible, applied to the passion : the

A pleasant discourse
nose stretched long to the mouth, to be honest, and bold.

Of the eares.

The eares small, to be a scoffer : applyed to the Ape. The eares big, to be a dullard : applied to the Ass. The eares hanging, to be a foole : applied to the ass. The eares of a mean bignesse, to be faithful, and honest conditioned. The ears ouer round, to be vnapt to learne. The eares long and narrow to be enuious. The eares standing very nere to the head, to be a dullard, and sluggish. The eares hairy, to be long liued, and quick of hearing.

Of the face.

The face fleshy, to be slow : applied to the Dre. The face leane, to be careful, and circumspect. The face very fleshy, to be fearefull : applied to the ass and Hart. The face big, to be slow : applied to the Dre and Ass. A narrow face, to be a Piggard. countenance looking downward, to be an Hypocrite, and wicked. The face hollow, without any bearing out, to be contentious. Like to a drunken countenance, to be lightly drunke : Like to an yze full countenance, to be irefull : and applied to the apparancy. Like to a shamefast countenance, to be shamefast. The face deformed, and awry, to be euill conditioned. The face long, to be vnshamefast. The

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The face of a small cause sweating, to be crafty, lecherous, and a great feeder. The face very little and round, to be foolish. The face long and leane, to be bold : very crooked, long, and leane, to be malicious : larger from the fore-head, vnto the Jawes, to be a liar. Narrower from the Jawes, vnto the chin : to be enuious, and contentious.

Of the lips.

The lips thin, hanging one ouer the other, to be bold and hardy, applied to the Lyon. The Lips thin and hard, to be irefull, and vnapt to learne : applied to the Sow. The lips thin and soft, to be stout, applied to the Lyon. The lips big, that the upper hangeth downe ouer the neather, to be foolish : applied to the Ass. The upper lip bearing out that the gums be seen : to be a wrangler, and spitefull, applied to the Dog.

Of the chin.

The chin sharpe, to be faithfull : applied to the Dog. The chin smal and sharp, to be enuious and cruel, applied to the Serpent : the chin in a maner square, to be honest conditioned : the chin long, and downward sharp, to be a crafty fellow : the Chin round, to be effeminate : applied to the Woman : the vnder chin hanging low downe, to be lecherous : the chin hauing a pit at the end, to be a witty person.

A pleasant discourse

person, and libidinous.

Of the beard.

The woman bearded to be lecherous: The woman having no beard at all, to be honest conditioned. The mans beard ever hairy, to be melancholike, of a naturall cause. The beard unseemly formed, to be of a good nature, of a naturall cause: the beard unseemly fashioned, to be of an euill nature, of the contrary cause.

The colour of the eyes.

The colour red above, to be irefull: applyed to the passion: very blacke, to be fearefull, which the property of the colour giueth: blacke and yellowish of colour, to be honest conditioned: applyed to the comeliness thereof. Gray or white, to be fearefull, which the property of the colour giueth. A darke yellow, to be honest conditioned, applyed to the lion. And fiery, to be vnhamefast, yet full of mirth. Variable of colour, to be fearefull, applyed to the passion. And shining bright, to be luxurious, applyed to the Cocke and Kauen.

The colour of the face.

The colour red above, to be shamefast: applyed to the passion. The cheekes red above, to be louers of wine, applyed to the passion. The Cheekes and nose of the liuers rednesse, to be most detested.

The colour of the breast.

Of a fierce colour, to be irefull, applyed to the passion.

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The colour of the whole body.

Very blacke of colour, to be fearefull of courage: applyed to the black Boar. Very white, to be fearefull: applyed to the woman. Swartish of colour, to be meanely strong: yellow of colour, to be honest conditioned: applyed to the Lion: very red or ruddy, to be lively, and ingenious: applyed to the wolf. A very pale colour (except it be of sickness) to be fearefull: applyed to the passion. Of a hunny colour to be sluggish: of a naturall cause. Of a fiery colour, to be long angry, hard to be pleased, and very furious. And pale (not proceeded of ouermuch study) to be vicious and wicked.

Of the teeth.

The sharp teeth, if they be long, fast, and bearing outward, to be a great feeder, irefull, and wicked, applyed to the Dog and Boare. The teeth big and broad, to be sharp witted, vaine, of a dul capacity, and lasciuious: applyed both to the Dre and Asse.

Of the voyce.

The voyce loud and bigge, to be iniurious: applyed to the Asse. The beginning bigge, and ending small, to be proufull: applyed to such which crie out, and to the crying of the Dye. The voyce small, soft, and broken, to be fearefull, applyed to the woman. Big and high, to be very irefull:

A pleasant discourse

refull, applyed to the **Pastie Dog**. A soft voice without reaching, to be gentle: applyed to the **Sheepe**. The voyce small and loude, to be refull: applyed to the **Goat**.

Of the necke.

The neck big, to be strong: applyed to the man: the necke slender, applyed to the woman: big and fleshy, to be irefull: applyed to the **Bull**: the necke meane, to be stout: applyed to the **Lyon**: long and small, to be fearefull: applyed to the **Hart**. The necke short, to be wily: applyed to the **Wolfe** and **Cat**. Such sufficient strong about the knot or ioint of the necke are witty, and of a good capacity. Such there weake, to be dullards.

Of the breast.

The **Breast** big, and well fashioned, to be strong: applyed to the man. The breast large, and wel compact, to be strong: applyed to the **Lion**. Hairy on the breast, to be vncoustant & bold, applyed to birds: The breast without haire, to be vnsheamefast, or fearefull, applyed to the woman: very fleshy, to be vnapt to learne: the space from the throat bole, to the bottom of the **Breast**, larger than from the bottom of the **Breast** vnto the nauill of the **Belly**, to be witty, and of a good capacity. The **Waps** fat and hanging downe in men: to be weak and effeminate,

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minate. A big pice of flesh bearing out on the left side of the breast, in the forme of a **Lakes** head, or sinnew sprung vp, and that there be one or many hairens growing on it: it is then an argument of honoz and riches as **Ptolomy** writeth.

Of the shoulders.

The shoulders fashioned big, to be strong: the shoulders euill fashioned, to be weake: well compounded, to be liberall: weake compounded, and bearing vp thin, to be a niggard. The shoulders sharpe, to be deceitfull: the shoulders broad, to be strong, and of good capacity: but narrow, to be a dullard.

Of the stomacke.

Such fat about the stomacke, to be strong, otherwise weake. The belly bearing out bigge, a great feeder: the belly small to be of good capacity. Such hairy from the nauill downward, to be full of words, applyed to **Birds**.

Of the Backe.

The backe narrow, to be weake: the backe big to be strong: the backe large, to be strong and high minded: the backe crooked, to be a niggard, and ill conditioned. And equally formed, to be of a good nature.

Of the armes.

The armes very long, to be strong, bold, honest and gentle: the armes short, to be a procurer of dis-

cord,

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discreet, and lecherous. The arms hairy, to be
unconstant, and lecherous, applied to Birds.

Of the hands.

The hands short and very bigge : to bee rude &
a dullard. The hands fat, with the fingers like, to
be a thiefe : the hands small, to be unconstant and
witty : the palmes of the hands, unto the wristes
broad and narrow upward, to bee a rictor in his
first age.

Of the nailes of the fingers.

The nailes large, smooth, thin, white, reddish,
and cleare withall, to be witty, and of a good Ca-
pacity : the nailes narrow and long, to be cruell,
and fierce : the nailes rough and round, prone to
the venereal act, applied to the property : the nailes
very short to be wicked, applied to the property :
the nailes small and crooked, to be a greedy catcher,
applied to the Hauke : the nailes very little, to be a
crafty beguiler : the white prickles of the nailes, to
be wealthy, and to haue many friends : the blacke
prickles in the nailes, to be hated, applied to the na-
turall cause.

Of the nailes of the Toes.

The toes and nailes crooked, to be unshamfast,
applied to the Birds. The nailes thin and well co-
loured, to be honest conditioned, and witty : the
toes toying close together, to be fearfull, applied
to the Quail.

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Of the Nauill.

The space large, from the bottome of the breast to
the nauill, to be full of capacity, and a great feeder,
applied to the naturall cause. The space equall, to
bee witty, and honest conditioned, applied to the
naturall cause : the stomacke from the Nauill to
the breast fleshy, to bee wicked after Polemone.
The same space soft, and wel compact : to be stout
and high-minded.

Of the Ribbes.

The person well ribbed, to be strong, applied to
the male kind : the ribs narrow and weake com-
pounded, to be weake, applied to the female kinde :
the ribs filled about (as they were blown up) to be
full of words, and foolish, applied to the Dre & frog.

Of the loynes and Hypochondria.

The person well loined, to be a lover of the hun-
ting of wild beasts, applied to the Lion and Dog.
The Hypochondria thin and flat to be fearfull, ap-
plied to the Frog : the Hypochondria fleshy on apt
to be taught.

Of the haunches and hips.

The bones of the haunches bearing outward, to
be strong, applied to the male kind. The bones of
the haunches slender, to be fearful and weak, applied
to the woman : the hips well sinewed, to be strong,
applied to the male kind : the hips fleshy to be weak
applied to the woman.

Of

A pleasant discourse

Of the Peeten.

The Peeten very hairy, to be libidinous, yet prosperous, applied to the naturall cause. **The** Peeten very thin of haire, to be chaste: applied to the naturall cause.

Of the Buttockes.

The Buttocks sharpe and bony to bee strong, applied to the male kind: the buttocks fat and fleshy, to be weake, applied to the woman: the Buttocks dried in flesh, to be euill conditioned, applied to the Ape.

Of the Legges.

The legs big sinnewed and brazened, to be strong applied to the male kind. Small sinnewed, libidinous, applied to Birds. **The** legs big and ill fashioned, to be bashamefast. **The** calves of the legs big, to be an ill mannered person: the calves soft, to be effeminate: the legs slender to be dull of capacity, yet this faileth often in the learned Students: the calves very big bearing out, to be sluggish & rude mannered. **The** calves meanly big formed, to be witty, and honest conditioned.

Of the Knees.

The knees big, to be an effeminate person, applied to the excessive appearance of them. **The** knees slender, to be fearful, applied to the excessive appearance of them. **The** knees bending forward, to be effeminate, applied to the woman. **The** knees fat

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fat to be fearefull: yet liberall: the knees leane to be strong and hardy.

Of the Anckles.

The ankles strong sinnewed and brazened to be strong, applied to the male kind: the ankles much fleshy to be weake, applied to the woman: the ankles broad to be strong, applied to the naturall cause: the parts about the ankles over fleshy, to be foolish, applied to the property: the heeles slender or thin to be fearefull, applied to the property and condition of them.

Of the Feete.

The feet strong sinnewed & brazened to be strong, applied to the male kind: the feet weake sinnewed and small to be effeminate, applied to the woman. **The** inner parts of the soales of the feet not hollow but so filled with flesh, that they make no hollownesse at all in the step on the ground, is noted to be crafty, applied to the naturall cause: the feet bigge and fleshy to be foolish, of the naturall cause. **The** feet thicke and short to be weake, of the naturall cause: the feet slender and short, to be wicked, of the naturall cause: the feet over long, to be wily, of the naturall cause: the feet fleshy and hard, to be a dullard: the feet small and faire formed, to be a fornicator, applied to the property of the note: the feet much hairy, to be lecherous and bold, applied to the naturall cause: the feet naked of haire, to be weake

**Apleasant discourse
of strength and courage: of the naturall
cause.**

Of the hayrinesse of the parts.

**The legs hairy to bee ventrous, applied to the
Goat: the breast and belly very hairy to be uncon-
stant, applied to Birds: the shoulders hairy to bee
the like unconstant: the backe very hairy, to bee
rude, applied to the beasts: the neck behind hairy,
to be liberall and stout, applied to the Lyon: the
haire of the eye-browes ioyned together, to bee a
sad person, applied to the Passion: the hairs of the
rie-browes growing downward toward the nose,
and spreading upward onto the temples, to be fol-
lish, applied to the Sow.**

**The haire of the head standing straight vp, to
be fearfull, applied to the Passion: the haire of the
head very crisped, applied to the Bores: the hayres
crisped at the ends, to be strong, and bolde, apply-
ed to the Lyon: the haires turning vp in the upper
part of the forehead, to be liberal and stout, apply-
ed to the Lyon: the haires of the head plaine, to bee
simple. Much haire of the head, and thick, to be
ill conditioned.**

Of the going and mouing.

**The pace slow and long to be witty and strong:
the pace slow and short, to be witty, yet weak: the
pace**

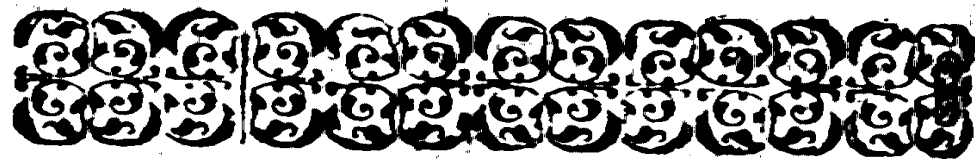
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**pace long and quick, to bee strong, yet foolish: the
pace short and quick, to be both foolish and weak
of strength: the shoulders bending forward in go-
ing, to be high-minded. The person going with
the knees and feet turning in, to be weak, applied
to the Coward.**

**In the leaning, wauing, or shrugging the bo-
dy hither and thither, to be a flatterer, like to the
fawning Dogge. Leaning onto the right side
in the going, to be a Cynicke, applied to the exces-
sive appearance. The eyes quicke mouing, to bee
greedy and quicke Catchers, applied to the Hawk:
the eyes quick and often mouing, with a stedi-
nesse of the bodie, to be witty, and of a readie
understanding, applied to the condition of the pas-
sion.**

Of the personage and stature.

**Such as are of a very smal personage, to be quicke
witted, and prompt in attaining any matter, of
the naturall cause. Such very big of personage, of
dul capacity, and thereof hardly conceiuing, of the
contrary cause, after Aristotle. Smal of personage
of a hot and dry quality cholericke, to bee vnapt
(readily to conceiue) and to iudge or discern any
matter rightly. Smal of personage, and of a colde
and moiste quality, to bee apt to conceiue, and
readily to discern of the contrary cause. Bigge
of**

A pleasant discourse
of personage, of a hot and dry quality, to be swiftie,
and ready to conceiue. Big of personage, and of a
cold and moist quality, to be dull of capacity of the
contrary cause. The personage euil fashioned, and
fai of stature, to be dull of capacity, and euil condi-
tioned, applied to the forme: the person of a comely
personage, and meane of stature, to be
swiftie, and honest conditioned, ap-
plied to the naturall
cause.



Of Philogony.

A breefe treatise of the signification of Moles;
seene in any part of the body: written
by the Greeke Authour
Melampus.

I First, if the man shall haue a Mole on the fore-
head, both indicate that he shall possesse much
wealth and riches.

The woman hauing a Mole on the forehead,
both demonstrate that she shall either gouerne, or
else come vnder a high dignity.

If a man shall haue a Mole about the ouer-
brow, both argue that he shall couple and ioyne in
marriage, both with an honest, wealthy, and vertu-
ous woman.

The woman hauing a Mole in the same place;
both denote that she shall ioyne in marriage, both
with a rich, faire, and comely person.

If the man shall haue a Mole on the ouerbrow,
then let such a person refraine from Marriage al-
together, or all his life time: for that such a person
(if he marry) shall haue five wiues in his life time.

The woman hauing a Mole in the like place,
to haue likewise so many Husbonds (as the man
wiues) in her life time: as Melampus writeth.

If a man haue a Mole on the nose somewhat
ruddy,

rudely, and another the like in the priuy place, both indicate, that such a person to be ouer much giuen to the veneriall act.

The like Mole seene, either on the nose, or eye of the woman, and that she hath the like on her priuy place: dooth signifie the same, that is alsoe spoken of the man.

If the man shall haue a Mole ouerthwart the nose, doth denote that he shall wander hither and thither, through Countries and Cities.

A Mole the like standing on the womans nose, doth pretend that she shall trauaile on foote, through sundry countries, and that she hath the like Mole besides on the priuy place.

If a man haue Mole on the gullet or throat, doth demonstrate, that he shall become very rich.

If the woman haue a Mole on the neather iaw, doth indicate that she shall lead her life in sorrow, and paine of the body: because she hath that Mole in her body, which shall hinder her from the begetting or bearing of Children.

If the man shall haue the forme of a Mole on the tongue: doth demonstrate that he shall marry with a rich and beautifull woman.

If either the Man or woman shall haue a Mole on any of the lips, doth pretend, that he or she, to be a great feeder, and a glutton.

If a man shall haue a Mole on the chin, doth argue

argue, that he shall be rich, both in the substance of Money, and in possessions.

The woman hauing a Mole in the same place, doth indicate that she shall come to the like wealth as the Man: and that shee hath besides, the same like Mole right aloft, or against the Milt.

If a man shall haue a Mole in any of the eares, doth argue that he shall be rich, and much reuerenced and spoken of.

If the woman shall haue the same, and that in the like place, doth denote the like good hap and fortune to her: and that besides she hath the like mole placed on the thigh or ham.

If the man shall haue a Mole on the neck, doth promise that he shall become very rich.

If the woman shall haue a Mole so placed, doth indicate, that the like good fortune & wealth, shall ensue vnto her.

If the man shall haue a Mole, in a manner behind the necke: doth demonstrate that he shall be beheaded, except God (through earnest Prayer) prevent the same.

If as well the man as the woman, shall haue a Mole on the loines: doth demonstrate a weak and poore kindred, and to be alwaies needy.

If on the shoulders of the man, shall be seene a Mole: doth signifie imprisonment, and sorowes of the mind.

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If the man shall haue (as is aboue said) a mole on the throat, doth promise that he shall marry both with a rich and beautifull woman.

If the Woman shall haue a Mole on the same place, doth signifie, that she shall also marry, both with a Wealthy, and very faire or comely man.

Neither in the mans or womans hands shall a Mole appeare, doeth denote the prosperous good lucke, and enioy of children.

Neither the man or woman shall haue a Mole on the breast. doth threaten that he or she shall be much harmed by povertie.

If the man shall haue a Mole on the place right against the heart, doth denote him undoubtedly to be wicked.

If the Woman shall haue a Mole on the left Breast, then pronounce the like iudgement, as of the man.

If a Mole shall be seene either on the mans or womans belly: doth demonstrate that he or she, to be a great feeder and glutton.

If a mole in eyther the man or Woman, shall appeare on the place right against the Spleen, doth signifie that he or she, shall be much passionated, and oftentimes sicke.

If eyther the man or Woman shall haue a mole on the bottome of the belly, doth argue much debility,

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debility, and to be often sicke.

If a Mole in either the man or woman shall be seene neere to the priuy place, denotes vnspcakable pestrousnies, and vnfaciate in coeating.

If the man or woman haue a Mole on the r2bm2m it selfe, argueth the begetting of male children, & the woman female children.

If a Mole shall appeare on that part about the r3u3rp r2bm2m, in the man or woman, denoteth great increase of riches.

If the man shall possesse a Mole on the knee, he shall then obtain a comely and wealthy wife.

If the woman shall haue a Mole on the right knee signifieth hir to be honest and vertuous. If on the left, then she shall inioy many children.

If the man shall haue a Mole on the ancle of the fo, it denoteth that he shall take vpon him the womans part. If the woman haue a Mole in the like place, she shall take vpon hir the mans part.

If the man or woman shall haue a Mole on the foot, denoteth good luck & inioy of many children.

To conclude (this is to bee Learned) that the notes of Moles seen on the right side either of the man or woman, euermore denoteth honesty and riches: but on the left side to be harmed with calamities, and continually poore.

FINIS.

The Conclusion to the Gentle Reader.

THus after the possibility of my skill, haue I performed my Booke, though not altogether in so learned an order as I would, to please my Countrymen withal: for well I know, that nothing dooth more content and satisfie the eares of men, than to vnderstand and know straunge matters, and the hid properties and natures consisting in vs, which this worthy Art of Physiognomy liuely setteth forth. In the same I haue vttered such pleasant matter, as I thinke both delectable to read, and necessary to the furtheraunce of that singuler Art. If to some men I shall seeme not fully to haue satisfied their desires heerein, according to their expectation, or haue not so cunningly handled the same, as the liuely matter it selfe offereth, and is woorthy of, in respect of the great comodity that this lawdable Art bringeth and causeth in a Common-weale, being thoroughly knowne to men: I resorte me then wholly to the learned correction of the wise, beseeching them friendly to giue me know edge of it, that so being detected of my fault, I will willingly correct & amend the same. For well I know, that no Treatise can alwayes bee so workemanly handled, but that somewhat sometimes may fall out amisse, contrary to the expectation of the Reader. Wherefore (Gentle Reader) my petition to thee is, to accept these my trautes with as good a will, as they are offered vnto thee: and to take that gently, which I giue gladly: and in so dooing, I shall thinke my paines well bestowed and shalbe encouraged heereafter to trust more vnto thy courtesie.

Heere may I compare my selfe with two or three examples, not altogether impertinent to my purpose. It is Written of one *Eaarus Thebanus*, a Captaine, who being in the field with his Army, ready to giue battaile notwithstanding he was meruailously vexed (at that instant) with a sore

disease of the Lungs, yet couragiously he set vpon his enemies: in the ioyning of which he fought himselfe, and being then stricken on the brest with a speare, his griefe ceased, and was for euer healed of the same.

Alike example to this, we haue of *Mamillis Bubulus*, King of the *Tuscans*, who hauing a stripe in the necke, there remained behind a peece of iron, which through the smalnes of it, could be by no meanes got out. He on a time Riding on hunting, his horse hapned to ouerthrow him, that with the fall thereof, the little peece of Iron flew out of his mouth, and so was healed.

As those two, *Falarus* and *Mamillus*, being both diseased men, were contrary to their expectation healed of their griefes: euen so, I being weake in skill and knowledg, and therefore doubting my successe, yet boldly publishing this my Booke, may by your gentle accepting of it (contrarie to my desert) be released of my feare. But I fear I shall not be so happy as either of these were: but rather change that fortune with *Cornelius Rufus*, who dreaming he hadde lost his eye-sight, & that one did lead him, in the morning when he awaked, found himselfe blind indeed. Euen so, I in doubtfull manner dreaming of *Momus*, when I lest thinke of him, shall finde me encountred of him. For what fault is there so small, which *Momus* will not find. If the learned sort brought vp alwayes vnder *Minerva*, are sometimes touched of him: much more I, who neuer tasted of the Learned Lake, but rather alwaies rudely taught among the Smiths of *Vulcanus* forge, must needs be stung of him. And yet I doubt not, but the wise wil consider my good intent to please the common sort, for whose sake only haue I taken this pains in publishing this book: regarding not so much the wel or il handling of the matter, as my good intent. Therefore (gentle Reader) once again I craue of thee the kind acceptance of my rude labours: and so farewell.

F I N I S.